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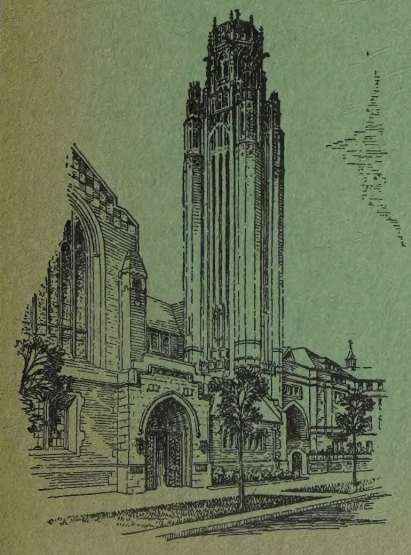

THE FOOLISHNESS OF PREACHING

By GREGORY VLASTOS

RELIGIOUS DRAMA

By FRED EASTMAN

AND SEVEN OTHER FEATURES

The Chicago Theological Seminary

REGISTER

In Two Parts. Part I

Fred Eastman, *Editor*

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Immortality from the Scientific Point of View

By ARTHUR H. COMPTON

Dr. Compton is one of the world's leading experimental scientists. Three years ago he was awarded the Rumford Gold Medal by the American Academy of Sciences and the Nobel prize in physics. He is Professor of Physics, University of Chicago.[1]

THE seeker after religious truth asks earnestly whether science has an answer to its vital problems. Is there a God? Is man morally responsible for his actions? What about a man's soul? Does death end all?

The answers of science to questions of this kind are usually hesitating and tentative. Some things point one way and some the other. So in discussing the problem of immortality from the standpoint of science it is not my purpose to draw any conclusions, but rather to present as fairly as possible the meager evidence which science offers. Science does not supply a definite answer to this question. If one is to have either a positive faith in a future life or a conviction that death ends all, such beliefs must, it seems to me, be based upon religious, moral, or philosophical grounds rather than upon scientific reasoning.

Is it not obvious to one who views without bias the course of life about him that life is invariably followed by death? If, then, science is a description of the way in which things happen, how can science state any other conclusion than that death is the inevitable terminus of life?

But what is it that dies? Each person, or, to be more general, each organism dies; but the race or species lives on unless some world-wide accident occurs which makes the species extinct. Sir James Jeans, in his just-published book, *The Universe About Us*, assigns a million million years as the reasonable live-expectancy of the human race on earth. This million million years may not be life-eternal, but it is probably as long a life as most of us are interested in.

The biological center of life is the germ cell, and this, with divisions and subdivisions, grows and lives forever. What the fruit of the apple is to the seed, the body of man is to his germ cell. The apple may decay, but the seed grows into a new tree, which flowers and begets new seeds. The fruit and the tree will pass away, but there is eternal continuity of life in the cells which develop from seed to tree to flower to seed, over and over again. It is thus because we concentrate our attention upon the tree or the fruit that we say the

[1] The American Institute of Sacred Literature in a small pamphlet entitled *Life after Death* has published this article by Professor Compton, together with another written from the point of view of a theologian, Dr. Shailer Mathews, and a third written from the point of view of a minister, Dr. Charles W. Gilkey, Dean of the Chapel of the University of Chicago. A copy of this pamphlet may be secured by addressing The Institute at the University of Chicago.

end of life is death. These are merely the outer wrappings, the hull which surrounds the living germ. Biologically speaking, life, whether it be of an apple seed or of the germ cells of man, is essentially continuous and eternal.

"But," you say, "that is not the kind of eternal life in which I am primarily interested. My body may be merely the hull that surrounds the living germ; but what will happen to me when the hull decays?"

To this question science has no straightforward answer to give. For when you ask, "What will happen to me," you are concerned not with your body but with your consciousness, mind, or soul, however you may choose to name it, which is not material, and regarding which physical science does not directly concern itself. If we are to tell what is the fate of consciousness when the body dies, we must know what the relation is between body and mind.

Certain psychologists use the hypothesis that thought is a function of the brain, in the sense that every idea that we have and every decision we make is a consequence of some action occurring in the brain. On this view it is obvious that destruction of the brain would carry with it the destruction of consciousness.

This hypothesis has been adopted primarily in order to simplify the problem of behavior by reducing it to a set of mechanical laws. If a thought is a by-product of some molecular change in the brain, and if these molecular changes follow the usual definite physical laws, there will be a straightforward sequence of molecular changes starting with the initial stimulus and ending with the final action of the organism. Thoughts may be associated with these various changes, but they cannot alter the end result, for this is determined by the physical laws which govern the molecular actions. The problem of a man's behavior is thus simplified by reducing him to an automaton.

To the large majority of thinking people it seems that this simplified behavior fails as a complete description of our actions. In some reflex actions and habitual acts we may behave as automata; but where deliberation occurs we feel that we choose our own course. In fact a certain freedom of choice may, it seems to me, be considered as an experimental fact with which we must reconcile our theories. Because the mechanist's basic hypothesis leaves no room for such freedom, I see no alternative than to reject the hypothesis as inadequate.

On the other hand if freedom of choice is admitted, it follows by the same line of reasoning that one's thoughts are not the result of molecular reactions obeying fixed physical laws. For if they were, his thoughts would be fixed by the physical conditions and his choice would be made for him. Thus if there is freedom there must be at least some thinking possible quite independently of any corresponding cerebral process. On such a view it is no longer impossible that consciousness may persist after the brain is destroyed.

That there is some correlation between the brain's activity and mental processes is, however, evident. This is frequently assumed to imply that thought is produced by cerebral activity. If this is the case, destruction of the brain would result in the cessation of thought and consciousness. William James has, however, called attention to the fact that the observed correlation is equally consistent with the view that the function of the brain is to transmit the thoughts from a non-physical thinker to the body of the organism. On this view the brain would correspond to the detecting tube of a radio receiver, without which the outfit will not operate. Stopping the sound by destroying the tube would not imply the destruction

of the musician who is making the music.

An examination of the evidence seems, however, to support the view that there is no very close correspondence between brain activity and consciousness. Professor Lashly, of the University of Chicago, has pointed out that in certain animals a large portion of the brain may be damaged or even removed without destroying consciousness or seriously disturbing the mental processes. On the other hand such a relatively minor disturbance as a tap on the skull may, so far as we can tell, completely destroy consciousness for a considerable period of time. The detailed proof of Professor Bergson, that "there is infinitely more in a human consciousness than in the corresponding brain," and that "the mind overflows the brain on all sides, and cerebral activity corresponds only to a very small part of mental activity" (*Mind-Energy*, pp. 41 and 57), seems convincing.

That consciousness must die with the body is thus logically required only if we adopt the mechanistic viewpoint that a definite thought is the result of an equally definite physical change in the brain. The seeming fact of free will and the apparent lack of correspondence between mental and cerebral activity make this viewpoint appear to me highly improbable. It seems rather that our thinking is partially divorced from our brain, a conclusion which suggests, though of course does not prove, the possibility of consciousness after death.

What might appear to be first-hand evidence regarding the persistence of consciousness after death comes from the experience of those who have been revived after some accident. In the *Atlantic Monthly* some years ago appeared an article by one who claimed to have died nine times. He had been drowned; had fallen down an elevator shaft and stunned into unconsciousness; had died a lingering death on the battlefield, later to be revived; had been knocked out by a blow on the head; had been anaesthetized; and so on. This emulator of the cat described the experience of death as "the mere cessation of consciousness—nothing more."

Yet even such evidence is of doubtful value. I recall one evening when my brother came home from football practice and sat down to dinner. Soon he began asking us, "What's the matter?" He had received a blow on the head, resulting in a lapse of memory. Five minutes after each explanation would come back the question, "What's the matter?" He recognized everyone in the room, talked rationally, and could play familiar tunes on his mandolin. By every test he was perfectly conscious; only his memory was very short. At about ten o'clock the following morning his thoughts returned to their normal channels. Now he remembered diving into the interference of the opposing team to break up a play, but the subsequent events remained blank. How he got to his home he did not know. He had only the testimony of his friends that he had remained conscious except while he slept at night. Had he been asked he would have described the experience of diving into a massed interference as "the mere cessation of consciousness—nothing more." In a similar way evidence based on the memory of a revived person must be doubted.

Evidence of perhaps equal weight but pointing in the other direction is given by statements such as the following, made by former President Little of the University of Michigan, himself a biologist of no mean standing:

> The death of my own parents within a day of one another completely wiped out pre-existing logical bases for immortality and replaced them with an utterly indescribable but completely convincing and satisfying realization that personal

immortality exists. Such experiences are not transferable, but are probably the most comforting and sacred realizations that can come to any of us.

An argument against immortality which carries considerable weight is based upon the value of consciousness to the organism. From the biological point of view consciousness appears in animals to enable them to compete more successfully in the struggle of life. That is, consciousness is the servant of the biological organism. In the evolutionary process we should from this point of view expect consciousness to appear only where it can be of some value to the organism with which it is associated. For a babe at birth consciousness is of little if any value, and it seems to be only feebly developed. In youth and maturity, however, it is of vital importance that the organism be aware of what is going on, and consciousness is accordingly most highly developed. Clearly consciousness can be of no value to a dead organism. From the biological point of view, therefore, we should expect an efficient evolutionary process to bring about the cessation of consciousness with death.

There is, however, an alternative point of view which is equally tenable, and which points toward the opposite conclusion. This is that the evolutionary process is working toward the development of conscious persons rather than toward the development of a physical organism. The old-fashioned evolutionary attitude was that the world as we knew it developed as a result of chance, variations of all kinds occurring, some of which would be more suited to the conditions than others, and therefore surviving. More recent thought has found this viewpoint increasingly difficult to defend. To the physicist it has become clear that the chances are infinitesimal that a universe filled with atoms having random properties would develop into a world with the infinite variety that we find about us. Slight alterations in the properties of the electrons and protons of which the world is made must have resulted in a very dead world indeed. To the chemist, it becomes apparent that the development of protoplasm, whose chemical properties are of the most complex and unstable sort, could have occurred only under narrowly defined conditions—just the right chemical elements, associated in just the right way, at the proper temperature and probably with suitable illumination by ultra-violet light. If left to chance such a combination appears highly improbable, even through the immense time of geological history. The paleontologist finds that at least in certain well-authenticated cases the evolutionary procedure has not been the development of many branches with the final survival of only the more favorable variations, but rather the straightforward development from a primitive form through gradual steps to a more highly developed form, without wasting time experimenting with unfavorable variations. This is the phenomenon known to evolutionists as orthogenesis. The biologist calls attention to the fact that as the evolutionary process goes on, phenomena appear which could not have been predicted from our knowledge of earlier stages. The three following are generally recognized to be phenomena of this type: 1. The appearance of life itself in the form of protozoa. 2. The appearance of multicellular organisms, differentiating into animals and plants. 3. The emergence of animal consciousness. These facts of world history have been described by the term "emergent evolution."

This situation strongly suggests that the evolutionary process is not a chance one, but is directed toward some definite end. If we suppose that evolution is directed, we imply that there is an intel-

ligence directing it. It thus becomes reasonable to suppose that intelligent minds may be the end toward which such an intelligent evolution is proceeding. In such a case we should not look upon consciousness as the mere servant of the biological organism, but as an end in itself. An intelligent mind would be its own reason for existence.

A survey of the physical universe, however, indicates that mankind is very possibly nature's best achievement in this direction. Though astronomers tell us that there are millions of millions of stars in the sky, a planet is apparently a very rare occurrence, and a planet on which life can exist is even more rare. Thus in his recent book, *The Nature of the Physical World*, Professor Eddington, the noted British astronomer, concludes: "I feel inclined to claim that at the present time our race is supreme; and no one of the profusion of stars in their myriad clusters looks down on scenes comparable to those which are passing beneath the rays of the sun."

If in the world scheme conscious life is the thing of primary importance, what is happening on our earth is thus of great cosmic significance, and the thoughts of man, which have come to control to so great an extent the development of life upon this planet, are perhaps the most important things in the world. On this view we might expect Nature to preserve at all costs the living souls which it has evolved at such labor, which would mean the immortality of intelligent minds.

Permit me now to come away from our scientific reasoning, and present a scientific analogy which though of no value as an argument may yet be suggestive of possibilities. (I have borrowed this parable of the light and the candle flame from our distinguished American astronomer, Henry Norris Russell.) Where does the light go when you put out the candle?

Let us take the flame to represent the body, and the light which comes from it the consciousness or soul. In a candle flame vapor comes from the wick and air comes from the side, forming a steady stream of burning gases passing continually through the flame. There is an intake of "food" and oxygen at one end, and an outpouring of the waste products at the other. It is a kind of metabolism. The material of the flame is continually changing, just as the cells of our bodies change; yet the form of the flame remains the same. It is the same flame. But puff, and the flame is out! Is this the end? The candle is dead. What then?

What is happening to the light? The flame was material made up of atoms and molecules; but the light is a different kind of thing—electromagnetic radiation, flying away at a tremendous speed. We know that if the candle was out under the open sky, its light was streaming into interstellar space, where it will keep on going forever. The flame was mortal, but the light which it gave was immortal. More than that, the escaping light carries with it the story of the candle's life. If on some far distant planet the light is caught in a spectroscope it can tell that it was born of the burning of carbon in oxygen, and that the temperature of the flame where it lived was some fifteen hundred degrees. By a study of the light an amazing number of things could be found out about the flame from which it came.

Suppose now we can observe molecules but are blind to the light. Would we not have said the flame died, and that was the end? Is not this precisely our position regarding the life of man? His body we can observe: his mind we can only infer from the actions of his body. The body dies—is blown out. The light from the candle flame lived on through eternity, though the blind man could not see it. We know

we are blind to the soul. How can we know that it does not go on living forever, with a fulness of life corresponding to that of the light?

Let me close with an observation suggested by our discussion of the way in which Nature has been evolving intelligent life. We have found reasons for believing that in spite of his physical insignificance man as an intelligent person is of extraordinary importance in the cosmic scheme. If we were to use our own best judgment, what would we say is the most important thing about a noble man? Would it be the strength of his body or the brilliance of his intellect? Would we not place first the beauty of his character? A man's body is at its prime before middle life, and his intellect probably somewhat after middle life. But it takes a whole lifetime to build the character of a noble man. The discipline of youth, the struggles and failures and successes, the pains and pleasures of maturity, the loneliness and tranquillity of age, these make up the fire through which he must pass to bring out the pure gold of his soul. Having been thus perfected, what shall Nature do with him? Annihilate him? What infinite waste!

This City-Controlled World

By ARTHUR E. HOLT

IT WAS four o'clock in the morning, in the city hall of Chicago. Two groups of men assembled at the call of the Commissioner of Public Health. One group, urbane, sophisticated, at home, the friends of the so-called great in the city's commerce, the other, with the tan of the farm on their faces, the callous of the plow-handle in their hands, the strangeness of the city in their eyes. The former group were the milk distributors of the city, the latter the representatives of the organized farmers who own the dairy farms in the "milk shed."

One week before, this group of farmers had come into the city asking for a settlement by conference. They had been treated with contempt. They had gone home. With scarcely a dime in the treasury of their organization, they had called upon their fellow-farmers to cut off the city's milk supply. For a little time the city had looked on half amused. And then its amusement turned to consternation. Community after community joined in answering the call of the farm leaders. Bankers, grocers, and even ministers took their place on the cordon of pickets thrown around the city. The countrysides of five states were mobilizing for action.

The city was helpless.

Two days later at the city hall, Alderman Grossman was speaking: "The price of milk in the city of Chicago shall not be advanced to the consumer. The farmer must not imperil the health of our children by advancing the price of milk." Alderman Grossman was coming up for re-election. He saw in his championship of cheap food for Chicago children a wide popular appeal.

"We are interested in milk. We are not interested in the farmer," so had said the Commissioner of Health two years before when a prior controversy had been on.

The one group, which has recently refused to make any concessions toward the reduction of the price of milk in Chicago, is the Milk Drivers' Union, an urban organization.

It sounds as profound as scripture. The city is entitled to cheap food.

The city has certain great goals which it ruthlessly seeks not with but at the expense of other parts of the body economic. The city wants cheap food and is on the opposite side of a milk-bottle from the farmer, the city wants raw material for manufacture and is on the opposite side of a bale of cotton from the farmer; the city wants to loan money and is on the opposite side of the money-lending process from the farmer; and not only has the city been conscious of its goals but because of its advantageous situation it has been able to gain its objectives at the expense of its opponents whose protests have been sporadic and ineffective.

How It Works in Russia

It was my privilege during the past year to cross the whole of Russia and Siberia. During this journey by all the reading and observation, I could do, I tried to estimate to what extent this was a workers' and peasants' revolution or just a new kind of urban dictatorship with the urban proletariat acting as dictators and the urban desire for cheap food and raw materials still motivating the situation.

We have been told that in Russia we have a workers' and peasants' revolution. There was doubtless a time in the early stages when the peasant in Russia had some sense of initiative and control over the revolution begun and carried through by an urban proletariat, but that time has long since passed.

Morris Hindus in his book, *Humanity Uprooted*, foresees a time when the Russian peasant will awaken to the amusing situation that the peasants, of whom there are 120,000,000, are outvoted by 3,000,000 urban proletariats.

On my trip, I asked a member of a Russian printers' union his opinion of the present condition of the Russian farmer.

The printer like myself was on his way to Moscow. I said to him:

"Are you paid in wages or in food?"

"In wages, but we are given 200 grams of bread from the co-operative per day."

"Is food as high as last year?"

"It is not higher for members of labor unions, but we get less of it. Only black bread and no butter."

"Why is this?"

"They have tried to force collectives upon the farmer too rapidly, and he doesn't understand it."

"What happens to the farmer who won't join the collectives?"

"He is taxed out of existence and he can get no food."

"Would you like to be a peasant and to be a member of the collective farm?"

"No; he gets too poor food and too few clothes."

"Do you think the farmer is as well off as the neighboring laboring man in the city?"

"No; the farmer has fewer privileges than any of them."

Under the title, *Radical Changes in the Years 1928–1930*, Professor Sorokin of the University of Minnesota thus describes the present situation in Russia.

> The factual results of this new policy may be summarized as follows: (1) For the enormous majority of the peasants it means complete dispossession of their land, farms, cattle, inventory, and some other property. (2) They are transformed from independent producers, land-possessors, and managers of their own farms, families, and businesses into hired laborers. With the exception of the Communist managers and superintendents, the independent peasant who goes to a collective farm is nothing but a subordinated manual laborer who has to do what his new bosses order without protest or objection. He can neither protest nor quit the collective farm,

because in that case he is accused of counter-revolution and is pitilessly punished, often executed. He is paid very poorly and exploited most unmercifully. Thus his status approaches that of the Roman "colonus" or the medieval serf, the only difference being that the serfs often belonged to private landlords, while he, like the serfs during Ptolemy's régime in ancient Egypt or those of Rome after Diocletian, is subjugated to the members of the Communist party and the Soviet agents. This difference does not make serfdom any sweeter for the Russian peasant.

But the communist wants the farmer to give up his land and enter an industrial scheme in which he is only allowed one vote to the city worker's two. He forfeits his old security and enters a scheme where by organic law he is at a disadvantage and where if he fails to conform to the industrial practice demanded it is not bad business but treason. As a substitute for his land he is offered a minority vote in a corporation in which he furnishes most of the real goods and in which the majority control is held by those whose interest is opposed to his.

How It Works in India

Leaving Russia behind let us turn now to the Orient and especially to India where it was my privilege to spend seven months of last year.

As a traveler from the West goes to the port cities of the Orient he finds in them a congenial similarity to what he has known in the West. These port cities were built by the engineers of the West who knew sanitation and the laws of city-building. The avenues are broad, the parks capacious, the accommodations adequate. Theaters, clubs, and palacial homes offer their hospitality. For the first time in my life I saw *Uncle Tom's Cabin* on the stage in Calcutta. There are no more beautiful harbors than those of Hongkong and Bombay.

But it is necessary to look beneath all this picturesque modernization if we are to understand the meaning of this urbanization of the Orient. These port cities were the cities from which the Sea Traders of the West ruled the Orient. There may have been some doubt as to who controlled the tariffs in the West but until recent years there has never been any doubt in India. These port cities were trading centers to which political power was an accessory which carried with it control over tariffs, currency rates, and transportation regulations. Political control which was established by political conquest was extended as trade demanded.

I think I know the record of benefits which the British can recite as a result of their rule in India.

The British brought: (*a*) communal peace to India, (*b*) railroads, (*c*) modern business methods, (*d*) a civil service with unimpeachable honor, (*e*) modern law courts, and (*f*) telephones, telegraphs, and paved highways.

But if you listen to Romesh Dutt, who wrote the economic history of British rule, he will tell you that under British rule:

a) Village industries died because of unfair customs and tariffs.

b) The British put law and the police force back of a money lender whom Oriental religion had declared to be a pest and as a result the Indian farmer pays 15 per cent interest.

c) Land taxes were increased to pay high salaries of men who lived in cities.

d) British customs and tariffs and currency rates favored Manchester and London and not the Indian producer.

We of the West have thought that India was seeking only political freedom but with still greater intensity she has sought economic freedom from the domination of the port city. It is from this angle that we can understand statements like the following from Mr. Tagore:

A moral perversion has come to its extreme length today in the relationship of the city and the village. The city, which is the professional aspect of society, has gradually come to believe that the village is its

legitimate field for exploitation, that the village must at the cost of its own life maintain the city in all its brilliance of luxuries and excesses.

When we recall that the average farmer in India pays 15 per cent interest we can realize the significance of Tagore's statement.

From the standpoint of the control by the sea-port city one can understand Mr. Gandhi's statement that even if the British should leave and Indians should govern India in the way the British had governed, India would be no better off.

His doctrine of *swadeshi* is an assertion of the rights of the small community over against the big sea-port city which is driving its goods into the interior, recklessly destroying village industries.

The doctrine of *ahimsa* is a protest against the moral right of a community maintained by force and the assertion of the moral superiority of a community maintained by public opinion and neighborly good will.

The doctrine of nonstealing is a protest against taking out of the process of trade more than you can use and an affirmation of the moral superiority of a community where the profit motive is subordinate to the principle of human welfare. Thus in the Orient where urban exploitation is at its worst they are developing a new critique of cities.

How It Has Worked in the United States

And now may I turn back to our United States.

In a fascinating book entitled, *Sea Traders*, Archibald Hurd has told the story of the merchant seamen from the cities of England who three hundred years ago ventured on the seven seas and because of their courage and skill lifted England from a despised little island to the leading place in world commerce.

These men from out of the cities of Bristol and London knew what it was to live in cities. They had a sense for navigation; they knew the significance of tariffs, customs, and currency rates and John Calvin taught them it was right to take interest and trade for profit.

They were more pious than saintly. John Hawkins carried slaves from Sierra Leone to Spain in a ship called the "Jesus of Lubeck" and he counseled his crews to "Serve God daily; love one another; preserve your victuals; beware of fire, and seek good company."

The first great venture of these merchant seamen was to settle on the North-American continent and found the centers of trade, Boston, New York, and Philadelphia. For 150 years the sons of these sea traders carried on with the help of yeomen and then, because they had a sense for navigation laws, tariff customs, and currency rates, they staged a revolution against the sea traders of the home country. The issues in this revolution according to Charles Beard were: (*a*) navigation acts, (*b*) laws restricting freedom of trade, (*c*) restriction of colonial manufacture, (*d*) currency rates favorable to the creditor class, and (*e*) taxation without representation.

This revolution was successful and the grandsons of the British sea traders set up on American shores an enterprise of their own.

At the close of the century following this period Mr. Gerard is able to name half a hundred city men who control the United States, and Straus and Company are able to list thirty major urban corporations who during the last nine years have made an average of 19 per cent on their investment.

Summing it up, I have tried to sketch what I have called a "City-Controlled World." It might be called, "Points of Conflict between City and Country" or

"The Absorption of the City in Its Own Welfare."

Social provincialism in America is not planned. It is due to the unconscious absorption in self-interests which produces a segregation of the heart. An exploration of the urbanite's mind will discover that he is absorbed in some great projects very close at home and this absorption prevents the interest of nonurban groups penetrating very far into his consciousness.

It would not be fair to say that the urban mind as a whole harbors rural antipathies. A few like Mencken spend their energies crying out against the yokels and the peasants. For the average city dweller rural America is something to be escaped from and then ignored. He is immensely bored when he has to deal with it.

The point of irritation at which the urbanite becomes resentful toward the rural man is where rural activities conflict with the pursuit of his major activities.

The urban banker wants his rural debts paid in "honest" currency. He has not developed a similar ethical sense about the way nonurban people are sometimes encouraged to go into debt.

The urban factory owner has developed his business on a protective tariff system but he warns the farmer of the Middle West against adopting a similar remedy.

Owners of bank stock protected by the federal reserve system declare that the farmers should "help themselves" in accordance with the great American principle.

The urban dweller wants cheap and pure food. Urban politicians run for office by guaranteeing to people that the milk supply will be pure and abundant. The mayor of Chicago emerged from several months of silence to announce that the price of milk must not be raised.

Is the new urban consciousness to become a new kind of group selfishness?

Changes Needed in Indian Missions

By RALPH RICHARD KEITHAHN

RADICAL changes in present mission policy are necessary or missions as organized today will soon disappear as a significant influence is the growing opinion of more than one missionary. That missions have tended to be imperialistic, have had more of the spirit of the capitalistic West than of Jesus, is a statement heard in many places. Much might be said of the sacrificial spirit of individual missionaries and it is that alone which can save their organization.

There are few places in India where conditions are not critical. Many of the best men and women have been and are resigning. They feel that the situation is impossible. The discouraging fact to the one on the field is that he cannot look forward to the needed and valuable co-operation of these people. To the Boards it means starting all over again and giving costly training and travel to new recruits. And the new recruits, I fear, are not going to be of as good material as the old. The best young men and women see little hope

in the report brought back by the resigned missionary or the Indian student in this country.

It is not my purpose to go into the history of the growth of the present mission organization. Such a study would throw much light upon the whole problem. Not only greater understanding but fuller sympathy might issue. But my intention here is simply to look at the situation as it is and might be. I have worked in South India for the last five years, have traveled throughout the country, have seen many missions at work, and have talked with several who are facing these common problems.

A brief sketch of the mission organization will help. I shall describe our own set-up for it is as complete as any. Perhaps, also, the problems appear more clearly here than in a less-developed mission.

In India, work is generally started in the village where 90 per cent of the people live. A school, as a nucleus, is organized. The teacher is also the catechist. A group of such villages form a "pastorate," supervised by an Indian pastor. He has charge of the schools, parochial in nature, and churches of the area. At the largest town, around which many pastorates may be located, is the Mission Compound where the missionary resides. There are five such large areas in our mission with a boarding school, the terminus of the elementary-school system, at each Mission Compound. In the large city, at the center of all the work, may be found, for both boys and girls, the high schools, the industrial schools, the normal-training schools, and the religious leadership training seminaries, with the college at the top of all. The special work for women and the hospitals should also be included.

At once one sees that the organization emphasis is upon education. Even the church is built around the school. The pastor depends upon the government grant to his schools to help him carry on work which he would think of primarily in religious terms. The missionary in charge of the higher institutions finds himself in a similar position. In stressing education we are in a field where government and private agencies are also working. Why not co-operate, especially when the government offers to pay half of the running and building expenses? It means that one can almost double one's efforts. It makes a much better report for home consumption. It gives one that superiority feeling. It makes the appeal to the home constituency for money all the stronger—"Give me one dollar and I have two! The government duplicates your gift!" It means also a common standard in education. The government furnishes an inspectorate and provides annual examinations. It does simplify matters. But there is even a greater reason. The Indian students go to the schools that are recognized by government. There might be recognition without accepting aid but that is generally not the case. Passing the government examinations means eligibility to government positions. In poverty-stricken India that is no small consideration.

Co-operation with the government should be scrutinized, for much is involved. It is impossible for missions to educate India. That is not our, but the government's, job. Dr. Kilpatrick of Teachers College, Columbia University, was right when he said that our contribution could best be made in experimental education. It is not for us to double the amount of work that can be done but rather to improve its quality. We cannot educate even all of our Christian students but we can do much to improve the quality of education received in the common schools. The mission schools at Moga in the Punjab have proved this. And such education should be tested by measurements produced out of the Indian life and

experience—not by those imported from the West.

Acceptance of government grants compromises mission policy. It makes education the chief goal and sets the standard for that education. The problem of education is one of India's largest. On the whole her education for the last hundred years has been that of the West. English has been the medium of instruction for the high school and college. It has been carried so far that one mission high school in 1929 was devoting fifteen of the thirty hours of the week to English. Certainly no school, much less a mission school, can justify one-half of its time devoted to the study of a foreign language. Yet all are doing this, more or less. Again, the object of education has been too narrow—the training of men and women in the main for government positions. As such positions are limited 30 per cent and less are passed at the time of the examinations. Even then there are hundreds of graduates in the Madras presidency unemployed. They have not been trained to do the many things that await their attention—the solution of the tremendous problems of the Indian village at which the West continues to point her finger in derision.

In the village schools very little is done other than the learning of the three "R's" and that is not done well. In the middle and higher institutions there is an overemphasis of Western history, geography, and literature. It is an achievement to make an English student out of the Indian but it does little to solve the fundamental problems of India. We ought to be furnishing an education grown out of Indian experience that will meet his problems.

Then, too, there is the question of the ethics of accepting money, paid in large by Hindu and Mohammedan taxpayers, for the purpose of Christian evangelism.

Most Christians would hold that the teachings of Jesus were fundamentally democratic. Most governments are still imperialistic. The Indian government is not an exception. To co-operate will mean compromise. And as Dr. Stanley Jones has pointed out in a recent article in the *Christian Century*, missions must recognize the fact that a free India is emerging.

In this connection there is another very important consideration. Non-English missionaries in India now must take a pledge of neutrality before they go to that country. It has been shown in the recent crisis that such a stand cannot be maintained when government aid is received. I believe that the government is logical in its point of view. In times of peace a position may be assumed very near that of neutrality. But when a crisis arrives there must be no halfway position in co-operation. In South India an English magistrate definitely asked for co-operation in political affairs during the recent "Non-Violent" movement. To my knowledge only one missionary refused such co-operation. He was advised to resign his position in a government-aided institution and he did. However, certainly in the eyes of the Indian all the others have definitely allied themselves with one side and hence are no more neutral. Such a position is fatal to missions.

Our present organization hinders Indian contacts. We are overorganized and so busy that we have little time for the personal work which played such a large part in the life of the early missionary. Also, as we have charge of administration, have our hands upon the purse strings, the Indian is afraid to come to us with the same confidence that would be possible were we on an equal basis. Only a year ago a Western leader went with an Indian Christian to the home of a missionary. When they arrived at the bungalow the Westerner asked the Indian to go in with him. The Indian declined. Later the In-

dian was asked why he did not want to enter the missionary's home. He said, "I do not feel welcome when I go to the home of a missionary." He went on to say in that community, where there were more than thirty missionaries, he felt free to go to only one of them. I know through many sad experiences how true this is and I believe that it is due not to the intentions of the missionary but to the organization which he has allowed to grow up around himself and which keeps him from the Indian.

Most tragic of all, our mission institutions, accepting government standards, work against Indian leadership and initiative. If there is any one thing we ought to do in India it ought to be the development of Indian leadership with the spirit of Jesus. I must frankly say that I believe that Mahatma Gandhi has done more in this respect in the last ten years than all of us missionaries have done in a score of years and because he was working along simple lines fundamentally Indian. An American visiting India asked a missionary when he thought the Indians would be able to take over the work that had been started by the mission in that locality. He replied without hesitation, "In a hundred years!" When I had been in mission work but a few months I was transferred against my will and that of many in the mission to an institution. Without experience I was placed in charge of a group of twenty-five teachers some of whom had had experience in leadership. The final straw that forced the decision was the fact that a sum almost three times as large as that of the Indian salary could be placed upon the books were I the principal. And on that sum the government paid a one-half grant. In other words I would draw more money and that money was needed to make a balanced budget. And that was the main reason for sending me to the work when Indians normally would have been placed in charge. Many instances could be cited where Indian institutions have called the Westerner before the Indian and that because of financial considerations. More vital matters were shoved aside. Mission work in India can never succeed until it builds more closely to Indian lines. Institutions must be simplified, sometimes endowed, sometimes closed.

There is pioneering in India and in missions. I believe that in the following we have suggestions as to the way of the future.

Today an Indian organization is rapidly taking its place within Indian Christianity—the Ashram ("Place of Retreat"). It is something like the monastery of the Middle Ages and yet quite different. One of the best of such may be found at Poona where Father J. C. Winslow has gathered a group of Indians and Westerners around him, living on a simple Indian basis. Their ideal is self-support. They serve the community in which they live by going into the institutions that they find there. I have not found a more Christian fellowship anywhere in India. Another remarkable example of the same type of institution is the Christa-Kula-Ashram of Tirupattur, South India.

At Asansol, Bengal, a group of young Methodist missionaries are building Ushagram ("The Village of the Dawn"). Materials of the village are used to construct the necessary buildings for this school. Even the missionary is having his home built along village lines. And with the Indian boys and girls and teachers these buildings are erected. They are a bit better than the average in the villages about. They have more land about them for gardens. The model village learns to co-operate. The children work their way through school instead of receiving pauperizing scholarships from the West.

They are receiving an education in village life at its best. The whole school is working along lines where a minimum of financial effort is necessary. The Indians can carry on such an enterprise themselves now that it is started.

The Society of Friends of North America and England has recently sent out two missionaries, Dr. and Mrs. Timbre, to work with Dr. Rabindranath Tagore at Shantiniketan. Christian missions have sent workers to a Hindu institution! This is another line along which the future will develop. It is a path advocated by the Missionary Conference at Jerusalem, April, 1928. The only investment is the support of the missionary. The aim is service through an institution at hand rather than through an artificial means established by the West.

There is a group within the International Fellowship in India who, after talking over the problems and future of their country, believe that its real problems are those of the village. They also contend that these problems are so large and varied that they need the solution that may come only through the co-operation of all religions of India—primarily of the Hindus, Mohammedans, Christians, and Jains. It is their conviction that they must go to the village, gain the confidence of the people, and with them work to something better. Whatever is done must be done with their hearty co-operation. With the villager various approaches to the problem may be worked out in the different localities. The main aim will be that of the development of local leadership and institutions so that the work may develop and continue under the leadership of those in the village. The villager can support such. Moreover, there will not be the artificial barriers to a close fellowship. And such work will be done not only for the outcast, as has generally been true in the past, but for all the village. The village itself will be the field of work rather than any one section of it or any one caste. Only when all the resources of the Indian village are used to bear upon all the problems of the whole community can that village be lifted to a higher level.

To the man who says that it cannot be done I would like to cite Gandhi's unique work in the villages. Our best work can be done along simple lines. We need to turn our eyes to him for light in the future to show us how to give our gifts in the most helpful way.

The Foolishness of Preaching

By GREGORY VLASTOS

GOD speaking through a human voice to human ears—that is the foolishness of preaching. The man who stands in the pulpit on Sunday morning makes a claim: "I speak for God." He need not be a fundamentalist to make it, nor an Anglo-Catholic. Harry Emerson Fosdick makes it; so does Edward Scribner Ames; and John Haynes Holmes—each in his own way. Let your God be what he will: Whatever he is, if he is your God, you the preacher are his preacher, his voice.

You need not say this. But you believe it, and assume that your congregation believes it. The man who does not is not a preacher. He is the hired man of the church, hired, like the sexton by a group

of people to entertain, or inform, or merely obey them. To be a preacher, rather than a mere expert in social theory and artist in the social graces, a mere executive and platform-performer, he must be God's spokesman. But he is only a man. Whence the divine authority? He speaks to men. Where the divine work?

He is only a man. To pose as a superman would be too strenuous. It would end with a nervous breakdown for himself or his wife. He must be content to be known for what he is—the genial but very human Mr. A, who likes his golf and his newspaper after a big dinner, with human vanity over his new Chrysler, and very human language (so his dentist testifies) under unusual provocation. Yet on Sunday morning he must face his congregation—these same people he has joked and argued with through the week—and speak his "Thus saith the Lord" with the fundamentalist's conviction, yet without the fundamentalist's props: no canned inspiration to draw from, no infallible text to appeal to, no truth once delivered to the saints to report and repeat. What he says comes from himself, to be judged on its own intrinsic credibility and inherent persuasiveness.

And he speaks to men. Who are these people in the pews, the souls behind that Sunday-morning mask—the grave or indulgent or mildly bored or merely blank look which they think proper to assume for the occasion? Bundles of worries and hopes and vanities and irritations; echoes of the burden and the passion of life. Life for them is out there in the sunlight or in the smoke, where they suffer and fight and enjoy. This is only a lull, an interlude; pleasant or depressing, it does not matter much, for it will not last long. The preacher and the preacher's words are parts of this occasion, with the pews and the hymnals and the Amens accepted and endured. After church they will shake his hand and smile the customary "Good sermon. . . ." He spoke to them of faith and hope and charity; of life and death, and life beyond death; of losing your life to find it; of loving your enemy and hating yourself; and of a man who died on the cross at thirty-three. For these they now congratulate him. That is the foolishness of preaching.

Yet preaching goes on. Nineteen hundred years ago Paul saw its foolishness and openly confessed it. But he went on preaching. Today we see its foolishness, and we go on preaching. The reason? No reason, but a fact: God.

Here is a fact—not a tradition, not a dogma, not a rite, not an ecstasy, but a fact—a piece of thick, solid reality, a real thing in a real world. There it is, open to inspection, accessible to experience when the proper conditions are fulfilled. A few men see it. Most do not. So much the worse for those who do not. That does not impugn the reality of the fact; it only proves their own blindness. The fact remains. It looks at them when they look away from it; it smiles at them when they scoff at it; it woos them through their indifference, outlasts their opposition, outloves their hate.

Let a man catch a glimpse of that fact, and he cannot be silent. He need not see it all, nor can he—how can one see the sun with naked eyes? He cannot measure or understand it completely—can he reclaim the long-forgotten past and pierce to the unborn future to measure and understand that which Was and Is and Is to Be? But he is sure of it. That one glimpse is enough to convince him that this thing, however conceived or misconceived, is the one most important thing in the world. Having seen it once he cannot forget, cannot escape it; it haunts him, he is its slave. He marvels now when he looks at other men —how can they miss it, this many-splendored thing, when it is all around

them; how can they be content with this half-world of things and business, of money and machines, when This is near them, in them, the Secret Glory, the Hidden Light, the Silent Stranger knocking at the door? They are blind; he has seen. They are deaf; he has heard. They know not and he knows. He must speak to them. How can he keep silent? "The word was in mine heart as a burning fire shut up in my bones. . . . . Woe is unto me, if I preach not the gospel!" That is what makes a man a preacher: he has seen, he must speak. His authority is the authenticity of the vision; his effectiveness the efficacy of the report.

When he stands in the pulpit on Sunday morning he is not man. He is only a finger pointing to God. As a man he has no authority: three years in Seminary; special gifts in thought and expression; wide reading and large experience—all these are prerequisites, they commend his information and his abilities, but they do not lend him the shadow of the authority implicit in that claim, "I speak for God." But as an index to the fact he has the authority of the fact—no more and no less. He is not an advocate for it, not a defender of the faith, not an apologist, not a salesman: only a witness. He does not say, "Accept God, believe on him and in him," only, "God is." Nor is he an expert. He does not pretend to know all that God is; enough that he is. He is not in the pulpit to indulge in spiritual introspection and retail his private experiences for the benefit of pious curiosity. The least he says about his own experience, his own vision, the better; and the highest authority is reserved for the most translucent presentation. "We preach not ourselves. . . . ."

Point: that is the one thing the preacher can do; and that he must. It is not enough to keep telling his congregation that God can be seen. He must tell them how. They half know and half feel their own blindness: not one of them but has had wistful, uneasy moments of wonder whether this "God" might not be more than the word their mother prays to and their friends swear by, but something real, actually what they have heard it to be—something or someone to trust and love. It is useless for the preacher to recall and reinstate these moments, so short-lived and evanescent, unless they lead to more than mere wistfulness and uneasiness. "Him whom ye ignorantly, vaguely, shyly, blunderingly worship, him declare I unto you." That is what they need now, and what the preacher must do for them: show them the way to the fact, so they might seek it out for themselves in the loneliness of their own struggles, call on it in their need, rest on it in their weariness, glory in it in their triumph, yield themselves to it wholly and single-heartedly in their high moments of devotion and dedication. Of course they are men. That is the preacher's predicament and his glorious opportunity: to think God for them, give them a map of directions, a blueprint of conditions, which is all that a concept of God can humanly be; to live God with them, barefoot before the burning bush, not ostentatiously, but simply and unassumingly, yet with courage and fierce, unyielding determination, for he dare not be disobedient unto the heavenly vision.

We were sitting through a service in a large, wealthy, fashionable church, a Chinese student and I. The sermon rolled out faultlessly point by point, in long, ponderous sentences, with thunder of octosyllables and clang of Greco-Latin derivatives. At a pause, well-calculated to give the congregation time to relish a triumphantly Hookerian sentence, I looked around. The fat old gentleman in the frock coat blinked and moved uneasily in the earnest but apparently unsuccessful effort to comprehend. The lady in the

twenty-dollar hat curved her lips in a suspicion of a smile. The mother (it must have been a mother, with that furrowed face and soft eyes and tightly pressed lips) kept looking straight ahead of her with that same forgiving, compassionate look —her thoughts were far away. There were other such sentences, and other pauses; and the most enthusiastic response of the congregation was to the "Let Us Pray" when the sermon was over. Said the Chinese student (he was a Buddhist, I think) as we left, "Did the gentleman the pastor speak about religion?" He missed the foolishness of preaching.

A shack of a church out in Montana. A score of people scattered on the benches. An old man in the pulpit: white, sparse hair, weatherbeaten face, a shapeless tie, and a suit that once was black. But whence the air of awe and solemnity that hung about the place, that hushed the children into an unnatural quiet, that subdued their elders' movements, even their breathing, that trembled in that worn, cracked voice as it pled, "Seek ye the Lord while he may be found, call ye upon him while he is near. . . . "? It was not a man who was speaking. It was a man speaking about God. It was not men who were listening. It was men listening about God. "Where two or three are gathered together in my name, there am I." He was there. That is the foolishness of preaching.

People Versus Facts

By CLARA E. POWELL

"Character is more than intellect. A great soul will be strong to live as well as to think. Goodness outshines genius as the sun makes the electric light cast a shadow."—*Ralph Waldo Emerson.*

GREAT have been the accomplishments of the past one hundred years, outstandingly of the last quarter of a century; never in the annals of history has man understood his world as he understands it today; never has man thus brought within his control the forces of nature and harnessed them and made them do his bidding; and yet we are told that scientific discovery is but in its infancy. If we pause to contemplate even the bare possibilities of the next quarter of a century our imagination knows no bounds. We are thrilled. We are awed. But there is a dark side to the picture; an aspect that should not be overlooked. Is there not an obvious possibility that we are growing one-sided and that in this abnormal development we are placing almost the entire emphasis upon inventions and discoveries, and an almost bewildering accumulation of data. They are astonishing and one is not unmindful of the material benefits derived therefrom by man. But in this age of efficiency, of speeding-up, of forceful emphasis upon the material side of life, are we not in danger of seeing in one direction only? "Men need more than talent or the development of skills; they need power to make their talent trusted. They need more than facts; they need convictions."

Edwin E. Slosson says,

> Once upon a time, long before the oldest of us was born, before any man was born for that matter—I refer to the Jurassic Era—the ruling race was composed of creatures much larger and more powerful than we are. There were giants on the earth in those days, gigantic saurians which

when they stood up on their hind legs would tower up four times as tall as a man. But their cranial cavity was smaller than ours. The Jurassic saurians had grown too big for their brains; so they perished.

And is there not a serious possibility today of man's mental ability and his mechanical forces getting ahead of his moral development? Well has it been said, "intellect weighs very light against the gold of character, and knowledge apart from high moral character is dangerous." But by making an individual rich within, values are developed which are beyond any external accomplishment.

Horace Greely when dying exclaimed, "Fame is a vapor, popularity an accident, riches take wings, those who cheer today will curse tomorrow, only one thing endures—character."

Moreover, in the changed world conditions in which we are living, wherein the most staying forms of external control are giving way, it is doubtful if there has ever been a period when man needed more within him that power which enables one to stand; power to think clearly and independently; power which makes man greater than anything he can achieve, and enables him to detach himself from the crowd and from the influence of mere public opinion, and to have a mind-balance that no external disturbance can cause to waver.

It is true that one is constantly surrounded by the world's opinion, and that it is easy to become enslaved in that intricate web, but the great characters are those who, in the midst of the crowd, are supported by poise and self-possession which radiates from within. And here we are reminded of that great personality, Channing. As a result of the heavy demands made upon his time and strength, the day came when he had to give up forever preaching and the use of his pen. And it was then that with pathetic eloquence he said,

It is indeed forbidden me to write or speak but not to aspire and be. To live content with small means; to seek elegance rather than luxury, and refinement rather than fashion; to be worthy not respectable, and wealthy not rich; to do all cheerfully; bear all bravely; listen to stars and birds, to babes and sages with open heart; to study hard; think quietly; act frankly; talk gently; await occasions; hurry never—in a word, to let the spiritual, unbidden, and unconscious grow up through the common—this is to be my symphony.

It is to education that we must attribute the advance made in science which in turn has brought about changed-world conditions, and it is upon education that we must depend largely for the necessary adaptation and adjustment to existing conditions. Education is providing youth with new facts and methods; it is teaching him new skills. But facts and skills alone do not bring good sense, wisdom, and character. One might become the storehouse of the facts of other minds and yet really understand little or nothing. Are we not weak in our emphasis upon training youth in discriminating moral judgment, in stimulating him to a critical examination of the values of our civilization, and of the necessity of continual re-examination of values in the light of increasing knowledge as related to new conditions? Ought not our emphasis in education to be less upon dogmatic assertion and mental assimilation of the thoughts of others, and more upon training in independent thinking, in awakening the dormant possibilities within youth, and in drawing out his inner ability?

The value of education is not in making one seem greater and more outstanding to the world, but that the world and all life may be greater and more meaningful to one. In the words of James Russell Lowell, "the kind of world one carries about in oneself is the important thing, and the world outside takes on all its grace, color, and value from that."

There is need of constant and increasing emphasis upon the worth of the individual, upon the importance of making him rich within, for the measure of the influence of any man is the measure of his reserves. Thus youth should be made to realize, more deeply than he seemingly does, his own personal value; that each individual is a new creature, full of delightful and mysterious possibilities, and that upon him rests the obligation to make the most of himself. Professors alone cannot educate him, the best that they can do is to furnish an opportunity for him. They can but hold the light by which he may ignite his candle. Hence, just as stone by stone the most imposing structures are erected, so also should youth each day add at least one stone to his uncompleted structure. And the stones with which he builds, not only will be made from such material as self-culture through reading, travel, and his gleanings from the classroom, but from solitude, struggle, responsibility, the extremes and contrasts of life, the external world with its laws, his joys and sorrows and temptations, the yearnings within, which are the springs of his progress without, his visions and ideals that lift him above the lower physical life to a higher and more purposeful plane and give him hints of what he may become, his faith, not only in himself and his ambitions, but in God, and his conviction that the greatest tragedy in life would be the death of such a faith. No picture ever painted, no statue ever carved, no cathedral ever builded can be compared with the worth of this living structure; for man is more than anything that he can say or do. The real values of life are within him. And might not this well be the point of departure in our attempts to inspire and to help youth, namely, that of endeavoring to impress upon him the worth and the sacredness of the individual and his obligation to make the most of himself?

The Architecture of Suburban and City Churches

By ANDREW L. DRUMMOND

This is part of an address delivered in Graham Taylor Hall last spring. Another part dealing with the rural church was published in the January issue of the REGISTER. *Dr. Drummond, a young minister of Edinburgh, Scotland, will teach courses in "Church Architecture" and in "Worship" during the first term of the Summer Quarter.*—THE EDITOR.

THE suburban church differs from the rural church in style as well as in size. Here, low walls, steep gables, the suggestion of the picturesque, the domestic note, are out of place. There should be sufficient room along a shady suburban road for the pleasant grouping of church and parish house. Sufficient land should be available for extension. Instead of building a church that is complete down to the last square foot of carpet when funds are inadequate and will only yield shoddy results, it would be wiser to build gradually,

starting with the section of the parish house that is essential for religious education, services being held temporarily in the assembly hall. When the church itself comes to be erected, the chancel and as much of the nave as is necessary to accommodate the congregation should be built. It is better to build nobly in sections, each complete in itself, than to be in a hurry. Never mind the unfinished appearance! It may be said that gothic lends itself to the building of the nave in sections. This should be done according to the original plan, however, as some naves that have been unduly lengthened have a drawn-out appearance that destroys the proportion of the church. The extent to which possible enlargement of auditorium and parish house is allowed for, will, of course, depend upon the movement of the population.

Let me commend for this type of church the Romanesque style. The building is rectangular, with a broad nave where all may see and hear. Instead of a chancel is a semicircular apse, with the communion table in the center and elders' seats behind, following the curve. The apse is particularly well-adapted to the simple Presbyterian communion service. And it is particularly impressive when the choir are not placed there, but rather at the side or in the west gallery. The characteristic of the Romanesque style is the round-headed arch and the arcade. The roof is either flat or at an obtuse angle. Much of its appeal depends on the contrast of light and shadow, instead of a dead even effect all over. Richly carved capitals, again, contrast with a cool whitewashed interior. Brick and roughcast, moreover, can be freely used with charming effect, whereas Gothic tracery demands stone.

Externally, an effect of height is produced by giving towers a series of "offsets," thus producing an impression of "batter" (i.e., the tower appears to taper slightly as the eye follows it up from the ground, which results in a satisfying sense of stability and aspiration). Arcading and red tiles contrast happily with white walls of roughcast. Such a church might not harmonize very well with a drab city street, but would fit naturally into a suburban avenue with chalets and bungalows of the modern type; and it would still be a church—it would not become a kind of ecclesiastical country club! The simplicity of Romanesque also makes it particularly suitable for country churches, though in this environment gay colors would only be used with discretion. Romanesque was so tortured into contortions by the utilitarians of forty years ago, that it is somewhat discredited. But the blunders of the past need not divert us from further experiments. There is no reason why we should not further explore the rich possibilities of Romanesque, when we have such a variety of local types in Europe which may suggest modern developments. After all, there is not much likelihood that the mistakes of forty years ago, in adapting Romanesque to the semicircular auditorium plan, will be repeated by modern architects.

The fact must be faced that the church which stands in a residential neighborhood today may in some years' time be surrounded by factories and business buildings. If this possibility is likely to become a probability, we should build on such lines that if the neighborhood changes the church will not present the pathetic spectacle of being the sole survivor of a vanished order.

THE DOWNTOWN CHURCH

A church must conform to its environment even though it rises above it. A downtown church with low walls, a steeply sloping roof, and a tower which barely rises to the top of the neighboring tenement looks crushed and apologetic there,

however appropriate it might be in a country lane. Excessive external ornament again is in this case quite futile. The church must have a monumental grandeur, a sense of "breadth," a sense of unimpeded power if it is to hold its own in a city street. This quality will often make up for the lack of a tower. In a city church the question of pews will be more pressing than elsewhere, owing to the limited ground available. There is, therefore, a temptation to make "the most convenient seating of the greatest number" the chief end. Curved pews should never be used in a Gothic church. If the pulpit is raised several inches higher both utility and beauty are better served than by grading the pews several feet so as to slope toward the platform like the pit of a theater. The kind of balcony that suggests the running-track of a gymnasium should be avoided at all costs. There is no reason why a gallery should not look dignified. If the church is colonial a double row of columns may connect the gallery with floor and ceiling, encircling the auditorium on three sides. A gothic church, however, should have galleries only at the west end and possibly in the transepts, on no account right around the building; and behind pillars, not cutting across them. There is no reason why the area of the auditorium should be crammed with pews which may only be required on special occasions. There should be a wide space in front of the communion table and also at the door, as well as a broad central aisle. A central aisle is essential in a large church to break up the monotonous banks of pews and to secure a passage for marriages and funerals. Broad open spaces will add greatly to the appearance of the church, and chairs can easily be brought in on the few occasions when the church is packed. Reasonable comfort should be considered. There should be a spacious vestibule that is really attractive. Such room is no more wasted than the inviting entrance to an up-to-date movie house. "The Outer Courts of the Temple" should at least receive as much attention as those of a commercialized place of amusement. Adequate cloakrooms and lavatories should be provided.

As for the auditorium, there is a happy mean between discomfort and sumptuous ease. Without being ascetic, the auditorium should not suggest by abundance of cushions, curtains, and plush, that the church members are very much "at ease in Zion." It is a mistake to grudge room to the choir for robing, and there should always be a convenient board room and office for the ushers. It is particularly important that there should be a minister's vestry adjacent to the pulpit. It is absolutely essential that he should have a quiet chamber in which to turn to God before the service, a room that is spiritually suggestive, no mere closet. This is just as necessary in a small church. I have vivid memories of preaching in New England churches, arriving by bus some time before service with nowhere to go but to wander about a cheerless auditorium or a damp basement. The vestry and the church house of a city church must be expressive of spiritual realities, not mere replicas of ordinary offices or school classrooms.

Great care should be taken to secure impressiveness in the chancel arrangements. In a small country congregation, it is desirable that the choir should be at the front of the church among the congregation—which is often sadly in need of reinforcement! In a city church, there is much to be said for the old-fashioned position of placing the organ and choir in the back gallery. That is the usual position in Germany, whose example in church music we must treat with respect. The American scheme of a chorus facing the congregation should in most cases be abandoned,

but if a carved open-work screen separates them from the congregation, it becomes objectionable. In fact, in the First Presbyterian Church in New York, this method has been adopted with success. If the Anglican scheme of having the choir facing each other antiphonally at the "east end" is adopted, a deep chancel will be necessary in a fair-sized church. This will mean that the communion table will have to be placed at the front of the chancel steps: otherwise a simple table would be lost in the dim mysterious depths of a chancel that is really adapted to the rich altar of the Catholic rite.

Place the communion table centrally by all means, but do not suggest by its position that it is priestly, something removed from the people: it is Our Father's Table, a board to which all his children are welcome. When a beautiful new chapel was added to St. George's Episcopal Church in New York, the Broad Church rector, Dr. Karl Reiland, with the enthusiastic support of his office-bearers, resolved to forestall any attempts to foist an altar on the congregation by procuring a table which should fitly symbolize the common meal, the Master's Memorial.

The chancel should not be blocked up unduly with choir stalls, desks, and other ecclesiastical paraphernalia. The organ console should not be obtrusive, and need not necessarily be placed immediately below the organ pipes. It may in fact be placed anywhere in the auditorium quite apart from the pipes, the only considerations being that the organist should be seated where he may control the movements of the choir, and that the console should be aesthetically treated. In some new Canadian churches it is placed at one side of the chancel, balancing the pulpit, screened by carved woodwork; in others it is immediately behind the communion table, the chairs of the table being worked into a carved screen.

It is obvious that the size of the church and the type of service conducted will have considerable bearing on the extent to which the chancel is elaborated. In small churches, for example, a bowl for the purpose of baptism is quite in order, but a large church demands a font, where the Sacrament of Baptism may be decently administered in face of the congregation. It is hardly necessary to say that an elaborate chancel added to an ugly church will merely draw attention to the weakness of the auditorium. Any alterations that are carried out must harmonize with the rest of the building, even if this involves simplicity and restraint. An elaborately gothic chancel, for example, will be out of place in a church that is nondescript in its architecture. No minister should allow himself to be carried away by the flood of reaction from the Puritan order, so as to minimize preaching by sticking an inconspicuous desk at the front of the chancel—or worse still—in a corner. The pulpit in a rural church need not be much more than a desk, but a large city church demands a pulpit that will nobly symbolize the Preaching of the Word: it must be impressive, so as to command the galleries. The beauty of holiness will never be recovered by lowering the place of preaching, but only by elevating worship to the high standard of the sermon.

Frontiers of Congregationalism

By Carl R. Hutchinson

THE pioneer spirit, which embraces individualism as a working philosophy, has had a useful rôle in church extension. This was particularly true in the period of first settlement when the competitive feature of denominational expansion was not so seriously felt. In this early period many an overchurched community was temporarily sustained by the incoming tide of population which kept the denominational keel from grazing the shoals of wasteful competition. Moreover, these pioneers were generally young, prolific, and daring. Constant increase in land value incident to expansion of markets, extension of railroads, and development of new trade centers helped absorb the cost per capita of institutional life. Spacious farms and fertile soil engendered a sense of unlimited resource which did not call into question a somewhat random distribution of churches.

Sectarianism was compelling, and this released new energy to the churches. Rev. Asa Turner, Congregational missionary on the frontiers of Illinois and Iowa referred to Campbellism as "that bane of the West"; and looked upon the extension of Catholicism and Mormonism in the region with grave concern. In the correspondence of the period he relates with pride the following incident:

> A Mormon preacher when inquired of, if any of the Congregational church in a given place had united with them, said, "I would as soon undertake to make sugar out of a dry hickory as to make a Mormon out of a Congregationalist.

An Early Appeal for Home Mission Work

The zealous pursuit of the early missionaries as they planted their institutions in the wake of the breaking plow forms an important chapter in the story of American culture. In an appeal to the Home Missionary Society, October 1841, Asa Turner pounded at the door of the complacent East. With a practical eye he surveyed the rich resources of the Mississippi Valley and observed its meaning in terms of church extension. After calling attention to a rich diversity of latent wealth in soil, climate, river transportation, water power, and mineral deposits he continued in the expansive style of a real-estate promoter:

> Stone lime and stone coal are abundant in every part of the territory (of Iowa). The lead region embraces some twenty-five or thirty townships, which abound with this ore and that of zinc. Indications also exist of large quantities of iron. These considerations adapt the territory to sustain a dense population. The time will come at no distant future when we shall raise our own wool on our own prairies and manufacture it on our own streams—dig our own iron from the earth and manufacture our own castings. In short, the territory is destined for a manufacturing, as well as an agricultural, population.

At the time of this communication the population of Indiana and Ohio had doubled in the decade just past, while Illinois had trebled and Michigan had increased six-fold. After calling attention to these facts, Turner let his imagination play on the future:

> The population of the United States has doubled once in about twenty-three years. If it were to double once in twenty-five years for a hundred and fifty years to come, at the end of that period the number would be more than a thousand millions of immortal beings. Whatever abatement is to be made from this calculation, it cannot be said that the land could not sustain this multitude. Our soil in the valley would, every acre support its man. Besides that already brought into the market, seven hundred and seventy millions of acres lie east of the Rocky Mountains; and of the four hundred and forty-six thousand square miles now occupied scarcely a

hundredth part is cultivated or made to yield its increase. . . . .

If the above considerations are founded in truth, how important is the work of Home Missions. What consistency will there be in converting the Islands of the Sea, of souls in the valley of the Ganges, and leave the most interesting spot—the spot most important on earth to us and to our children, and to the myriads who are hereafter to live on this continent—to be sown with tares.

Our purpose is to recall some of the urgency that motivated missionary expansion in the West. In addition to religious passion and denominational zeal may be added land hunger and great streams of restless, uprooted humanity. This transplanting process was hastened by a coincidence that made the settlement of the Mississippi Valley unique—the practical application of steam transportation, which came just in time to make the settlement of the West phenomenal. It took much of the terror out of the frontier, and influenced the distribution of population and trade centers. With the great barrier of distance removed and a government Homestead Act provided, individual initiative was stirred to feverish excitement; and even old men would now and then begin the adventure of life anew.

Congregationalism on the First Frontier

As the frontier of Congregationalism pushed westward through Ohio, Indiana, and Illinois it spread fan-like as it neared the Mississippi. One vane lodged in Michigan, another pushed up into Wisconsin, and a third crossed the river into Iowa. For some time the frontier embraced the states whose boundary lines are in part formed by the Mississippi. A rough estimate of the extent of home mission interest at various periods and places may be made by noting the variations in quantity of the Home Missionary Society correspondence from year to year in a given state. This rich deposit of source material on Congregationalism in the great central plain, up to the year 1893, may be found in the stacks of Hammond Library. A revival of interest in these intimate pictures of pioneer church life is beginning to appear as some of these churches are preparing to celebrate their 100th anniversary.

Usually, these aided churches put forth a heroic effort to achieve independent status; and in turn followed the frontier as it moved on westward, by missionary giving.

What Is Left of the Old Frontier

Today, thirteen states and Alaska are receiving home mission aid from the Home Mission Society. South Dakota heads the list in amount received. The others follow in this order: Montana, North Dakota, Colorado, Oregon, Texas, Oklahoma, Idaho, Wyoming, Arizona, Washington, New Mexico, Missouri, and Alaska. But if the Spanish work of the Southwest is included in the accounting of New Mexico and Arizona, these rank fifth and sixth.

A study of the 1925 agricultural census data shows that these thirteen states represent the area in the United States of greatest farm indebtedness; and just about in the order named. Most of this farm area is mortgaged over half its value.

The question arises, What will happen to our present frontier as defined by churches receiving missionary aid? What is the possibility of their achieving self-support as their sister churches did along the upper Mississippi region?

Decreasing Churches and Membership

Since 1916, the number of Congregational churches in the thirteen states has fallen from year to year, while the net gain in membership has fallen off con-

sistently since 1908. The first year in the history of these states when there was an actual loss in membership from the preceding year was in 1929. While the purging of church rolls in the interest of a more moderate apportionment may account in part for the recent drop, it does not explain the trend since 1908. The noticeable slump in rural population since 1920 for this area which is largely rural would help explain the decline since that date.

But in view of the enormous increase in farm indebtedness since 1919 and 1920, there seems no way to escape the conclusion that something more than a dip in the business cycle has hit agriculture in general and these thirteen states in particular. Our economists are not optimistic. Several observe that until agriculture can be revived there can be no substantial prosperity in general. With foreign markets suddenly closed to American farm products, the only solution seems to be in the direction of restricted production, which means that more farmers must go into city industry; which will leave behind in the towns and country an even greater surplus of stores, schools, and churches. While adjustments are being made to these shifting realities it may be that an increasing number of churches will be forced back to a mission-aid basis, if they are to survive at all.

This same situation, of course, is being faced by all the denominations; and is one of the incentives to church comity in town and country situations. Our chief peril is that action based on an appreciation of what is happening may be delayed so long that most of our effort will be remedial rather than strategic.

Spiritual Despair Follows Economic Failure

Some of the mission churches, which more than many others have absorbed the shock of hard experience, have reached the stage in this enervating process when they want to lay down the load, or even appear ungrateful to those who are seeking their welfare. The following incident, which was the occasion of a recent official meeting of a mission church, is typical.

Just before the meeting was called to order by the denominational representative the five local men who came in for the supper slipped out with the explanation that they must stand guard at the polls.

The state representative asked if one of the ladies would state the occasion of the meeting. No response. He then volunteered that perhaps it was to consider what should be the future of the local church.

S. S. Supt: I guess that's it.

S. R.: What is your wish in the matter?

Mrs. L.: I can't see the use of trying to have preaching services when you can only get half a dozen out.

S. R.: I know Rev. Mr. B pretty well, and I know he does not object to a small congregation. He feels you folks are entitled to the services of a local pastor, not only for preaching, but for pastoral work, baptisms, funerals, and weddings as well.

Mrs. L.: But we can't raise the money. My husband said he was through. He will not ask for a single cent. He has tried but the people simply will not give.

Mrs. Y.: (shaking head vigorously and drawing down corners of mouth abjectly) No, they will not give. They may pledge, but they do that to get rid of you. Try to collect. Just try to collect.

Mrs. T.: And my husband has given up, too. He says it isn't worth while. We used to have 60 people out to evening service, but things have changed. The Norwegian and German Lutheran churches came in. At first they only had services in their own language, but now they have added English, and many of our people have drifted over there. Those that are left are so discouraged they don't care. There are enough people here if they would only come out.

S. R.: Aren't you people stressing money too much? I am sure the Home Missionary Society is willing to continue backing you to a reasonable extent. What can you do? Surely you aren't ready to say "Let's quit"; that is a rather serious step. The

possibility of continuing ought to be canvassed rather carefully, first.

Mrs. Y.: We've gone over this same question again and again. We've always decided to go on, but this town simply will not support us. You ought to just sneak in on one of our morning services if you don't believe we should close up. I'm just as anxious as anyone to have our own services and our own pastor. I tell you it isn't easy to give them up, but we feel that we must be able to support at least a decent share of the minister's salary; and we can't. I came in here determined to be frank. . . . . We've had a lot of sad experience.

And so the meeting continued; but not a single soft spot in the heart of the ladies aid could be found. And finally, in desperation:

S. R.: But wouldn't it be well to make a survey first before you finally decide what to do?

Mrs. L.: No. We've made several of them. What is the use spending money for another?

S. R.: But would it be right for you ladies to close the church without first putting it up to the men?

Mrs. L.: There are only three men that ever come, and they would vote to close.

S. R.: But wouldn't it be wise to get these men together and put it squarely before them?

Mrs. L.: Perhaps. But if you or anyone else can get anything more than promises out of those men, you're a good one.

S. R.: Suppose then we let it stand that way. Those in favor of postponing action until we can get the men in, raise your right hand.

Three hands went up. No one voted "no." Meeting adjourned.

The moral of this incident is this: that the church, through the ministry of religion, has to do with the building of morale, or creating a strong spirit within. Without this no energy is released for the work of the church. Individualism, of the type expressed here, is reactionary. Harsh experience has broken the spirit, and responsibility has become a burden. The fires of a former zeal are buried deep in the ashes of pastoral neglect and group disintegration. In the early days, when these people were young and as venturesome as true religion itself, they were the recipients of a vigorous and enthusiastic ministry. Much of themselves they dedicated to their children; and the church sanctified this devotion. But today, these same people are playing a losing game. As their indebtedness increased, their children's interest in the soil diminished. Youth has moved on to the new frontier of industry, thus further impoverishing rural culture.

Ministers Who Persist

But ministers of great strength and devotion are to be found on the frontier. With clear vision and refreshing insight they are facing these trying days with energy and courage. One says,

These rural churches are feeders for city churches. I have taken in 100 during the last 2 years; and all but 8 came in on confession. These young people go into the city and fill the city churches. That's why I believe in working with them. But we need to study our fields more carefully so we may reduce the waste of duplication and share our fellowship. These communities are not getting near the pastoral attention they need; but to get it we must have help from the outside. These fields will be self-supporting when agriculture gets better. After we have done something for them, they will increase their support. You've got to put money into these fields first, before support will come out; just as a railroad does not become a paying proposition until some years after its construction.

And another takes this stand:

Our problems in rural fields are such that they will never be solved by short-time pastorates. Rural ministers need to recognize that there is just as much challenge in the country as in the city. They need to follow closely changing rural conditions. I still believe we have to have leaders who are willing to make a sacrifice to come to rural fields. We have got to have ministers with enough backbone to say, when they find a community overchurched: "Here, I am willing to resign with the other competing ministers in order that your church boards may get together to select one minister acceptable to all." We must make this sacrifice for the sake of fewer and better churches.

The Next Steps

If what has been said has significance, the present problem may be put some-

what as follows: In a day that has little in common with many of the issues that gave birth to sectarianism, how is Protestantism to be saved from social, economic, and spiritual waste?

In the first place, the high cost of institutional religion to these communities ought to be reduced. The rural parish must be reorganized on a more economical basis—a basis that recognizes the fact that the diameter of the local community has been multiplied several times since earlier frontier days. Consolidated schools have recognized this change and adapted themselves to it. Why cannot the churches do the same? Secondly, the basic elements of human worth at stake in the country afford a challenge to prophetic leadership. To a much greater extent than is now true, this leadership must be an indigenous part of rural life. Many arrangements for serving run-down country churches are only makeshifts. The minister of an urban church is spared to preach to the rural folk on Sunday afternoon; but pastoral attention which is essential to the life of any church is not given. The fact that this plan is not repudiated by rural folk is a commentary on their patience. The fact that rural churches do not die more rapidly under this type of service is an index of their virility. Low morale, which is so prevalent among the recipients of this kind of aid, is due largely to the fact that the leadership is apt to be inconstant and alien to rural interests.

Again, church statesmanship should use every strategy to heal the wounds of warfare of local churches. In a western town of 400, three protestant churches are receiving just enough mission aid to enable them to carry on perpetual feuds among themselves. A complete withdrawal of funds by mutual agreement until adjustment is made might lead to a more wholesome situation. In many overchurched communities the failure of church groups to work together is sanctioned by mission aid. They will respond equally well to lessons in church unity from a co-operative leadership.

Finally, efforts to increase mission-giving by "drives" will become increasingly futile unless supplemented by a more adequate program of education. Appeals to sectarian loyalty need to be broadened to include other great cultural values at stake—social, economic, and religious. We might then be more hopeful of an increasing support of this worthy project to strengthen the moral and spiritual fiber on one frontier of American life.

Seminary Student Life

By C. FRANKLIN PARKER

BRRRR-ING! Brrrr-ing! Brrrr-ing! The alarm-clock chorus, all of them ringing at once, and each with an arousing tone that is distinctly its own. Click, click, click! Eventually they are all silenced. Someone is whistling "Sweet Mystery of Life." A rap at a neighboring door announces the arrival of the tailor. A door opens and the quick stealthy step indicates that Thaddeus is up. Homer calls to learn if Walter is ready for breakfast. Typewriters are already clicking off daily assignments. Bang! Crash! Did the door give way? "Come on Joe! We've just time to make that class." All is quiet again. Everyone

has gone to Swift. The chimes signal that classes are begun. Another day of seminary life is here.

But what of these seminary days? What in the student life in 1930–31 will differ from that of other years at C. T. S.? What will linger long in the memories of the present student minds in the years ahead as they ponder and are reminiscent of the days spent here? Yes, this year has its distinctive characteristics, its own memories that will differ from those of other years. What are they?

PASSING IN REVIEW

Things were happening even before we were back from the various fields of occupation last summer. Sometime in August the "old" students had letters from Ormy Shulz telling of the plans for the opening days, urging all to be back for the very beginning of things, and also sending along the name of a new student to be adopted as a member of the family. Each was to be written a letter and to be made welcome. On October 1 we all came flocking back from east, west, north, and south, telling big stories of the summer's accomplishments, especially as they related to romances. Some brought along exhibit "A" to prove the point of vanquished or victor.

The Student Council had done good work. The parties, both stag and mixed, did credit to their sponsors. Everybody was welcome before the official opening exercises in Graham Taylor Hall. Mention should be made here, too, of certain other of the Council's projects. The Faculty Round-Robin Party, where students spent the evening visiting in faculty homes, was a gay time. The vespers in Hilton Chapel under the direction of Reginald Helffrich have been unique and pronounced successful by students in developing a spiritual awareness. "Just the kind of weekly vesper we need," declared one. In the Fellowship meetings in the Commons Room there has been a conscious effort this year to deal with practical problems of a professional nature. Such speakers as Dr. Albert B. Coe of the First Congregational Church, Oak Park, and Dr. Thaddeus Ames, psychiatrist, gave worth while counsel. The informal gathering on the floor in a semicircle around the cheery fire in the beautiful fireplace made the meetings particularly attractive in their setting. In athletics the C.T.S.'ers have made good showings. Bissey and Shulz won the intramural horsehoe doubles, Bissey won the singles, and Sharnborg won second in the sixty-yard "backstroke" of the swimming meet.

Who can think of student activities without, too, thinking of certain very cooperative faculty people in relationship with them! Teas and Mrs. Marsden are never to be thought of apart; vespers with the organ music so necessary means Cecil Smith is helping; the Creators' Club and the Seminary Players presuppose Dr. Fred Eastman; field work and Mr. Alderton cannot conceivably be separated; efficient house service means the activity of Mr. Cashman; parties throughout the year always take account of Dr. Robinson's "informals" both in the office and the home; the at-homes at the president's are awaited pleasures; to say nothing of the Christmas frolic and our Santa Claus with his Barthian theology!

The event in the whole school year that touched every student was the passing of Dean Ward. His place in the hearts and lives of the students can never be measured, but the forming of the "guard of honor" that watched through the hours while the body paused in Graham Taylor Hall and the Hyde Park Congregational Church was a slight token of respect for a very great loss that makes 1930–31 memorable. In him we lost a true counselor and "father."

The seventh annual conference of the Inter-Seminary Student Union for the Chicago area was held on the campus February 12. It was entertained jointly by the student bodies of the associated Seminaries here. The theme of the conference was, "The Minister as Priest and Prophet." Fred Hyslop of C.T.S. is the retiring president.

The trip to Madison to attend the meeting of the American Board will long be remembered. About sixty students and faculty went by bus.

The Thanksgiving Breakfast is one of those traditions that are especially delightful and an added feature this year was that Dr. Davis told so vividly of the First Thanksgiving.

Dr. Palmer and Ormy Shulz went, during the Christmas holidays, to Detroit, for the Faculty-Student Conference.

The recent expedition to the Lorado Taft Studios is still the topic of conversation among the student body. Others will make a like trip in the near future.

The Open Door Policy

Upon becoming president of the Seminary Dr. Palmer claimed as one of his tasks that of "pastor" to the student body. Feeling that to carry on wisely his duties it was necessary for him to be familiar not only with the policies of similar institutions—information which he gained by extended travel and observations among other seminaries—but also with the real needs and desires of the students. To accomplish this latter goal he inaugurated an "open door policy" symbolized by the wide open door at the president's office and a special invitation through the "open door" bulletin to call upon him at any time with any problem—personal, academic, or professional. Along with this part of the program came the monthly seminary assembly, at which time the whole seminary family meets in Graham Taylor Hall for an evening of fellowship and inspiration. All of these features have been projected with the aim of developing a corporate conciousness, an esprit de corps, and a greater comradeship and sense of unity. Students have responded to this welcome gesture on the part of Dr. Palmer, and, while some distance remains before it is as effective as he hopes it will become, much has been done in welding us all together into a more co-operative unit.

Those Field Work Jobs

Present records of the director of field work, Mr. Alderton, show that twenty-two students are now serving in elementary leadership positions. This includes for the first time this year seven Oriental students who are rendering special services for varying periods of time in Chicago churches. Some nineteen are employed as assistants and directors in churches under the co-operative plan with the Chicago Congregational Union; some nine others in independent churches; and seven others as research assistants in the Social Ethics department. Also, there are twenty-six rural pastors enrolled at this time. Six students are receiving scholarships. Every student in the Seminary is earning all or part of his maintenance either through a position or a scholarship. These positions are all in line with the future professional career of the student. Some students do various odd jobs to increase their budgets, some are working in the University commons and others are engaged in numerous types of employment. Mr. Alderton is assisted in supervision this year by Dr. Clara E. Powell. She has particular responsibilities with the women students of whom there are fourteen in field work positions.

THE SOCIAL ARENA

Monasticism has passed. Two years ago the seminary became coeducational and the women's residences on Woodlawn (just across the street from the main building) are an integral part of the institution. This quarter will see the last of the "old line" celebates depart. Ted Lilley has recently gone to California and George Fairbanks leaves this month. Romance is the goal of the hour. Many schools will be teacherless if the present rate of the announcing of engagements continues among the fellows. Too, there are some "intraseminary" matches. More married couples are in residence. The girls at the Boat House continue to have parties where the remaining eligibles are conspicuous. Teas are still the weekly order for the "finishing" of ministers.

The opera, lectures, musicals, sightseeing excursions, and many other interesting diversions go into the picture to make up the social life of the students. It is rather well balanced and the Seminary being in a large city affords opportunity for social and cultural training not found in more isolated communities.

INTELLECTUAL STRESS AND STORM

Seminary life is a busy life. Classes meet only on four days a week, allowing the week-ends for work on parishes. The time is well employed by most students. To attempt to carry full academic work and administer a church or a program of religious education is enough to keep one from having much leisure time. The scholarship requirements are high. Class work is not lightened to allow for time away.

The directors and faculty cannot be fooled! Hammond Library is for study. That is the reason for the investment. Those volumes in the library must be used, classes must meet, assignments be made, and examinations be passed—thus those times of stress and storm!

The Stage Now His Pulpit

By MARCUS W. JOHNSON

THE divine comedy of the modern stage, *Green Pastures*, still plays to capacity audiences in New York. A graduate of the Chicago Theological Seminary and of Beloit College, Mr. Charles Winter Wood, is the understudy to Richard B. Harrison who plays the Lord in this drama. Mr. Wood considers this work his ministry. "The stage is now my pulpit," he says, "where I preach every night along with ninety-five others of my race."

He was once a bootblack on the streets of Chicago but he had his ambitions. Numbered among his regular customers was Judge Blume to whom he recited bits of Shakespeare as he shined shoes. To Judge Blume this colored boy seemed unusually talented. It was through the judge that he met Dr. Frank Gunsaulus, famous Chicago minister, and Mr. Frank S. Hanson who believed that he was worthy of a college education. As a result Mr. Wood entered Beloit College in the fall of 1891 and graduated with honors four years later. One of his teachers in Beloit was Clarence S. Pellet, now a director of the seminary.

During his college years Mr. Wood, at that time the only negro student at Beloit, was very active in drama and public speaking. He took the leading part in Sophocles' *Oedipus*. Later when studying at the Chicago Seminary he was called back to his college to take the principal rôle in *Alcestis* when the leading player had fallen ill. Mr. Wood learned the part in one night and was able to save the performance. Because of his remarkable talent as an actor an offer came to him to leave his studies and enter the stage. Mr. Wood sought his old friend Judge Blume who advised him to continue his studies.

Mr. Wood also represented his college in the state oratorical contest which he won. Then, in turn, he represented the state in an interstate contest where he won second place. The judges of the contest were William Jennings Bryan and Senator John J. Ingalls who scored him 100 per cent and Governor Frank D. Jackson of Iowa who scored him 99 per cent.

His high standing in college and seminary caused Booker T. Washington to call him to a professorship at Tuskegee Institute. Later Dr. Washington selected him for the John Crosby Brown scholarship at Columbia University where he received his Master's degree. Thirty years of Mr. Wood's life were spent at Tuskegee Institute as a professor in English and an instructor in dramatics.

He has devoted his life to the upbuilding of his race. Now at the age of sixty he is preparing for his Ph.D. degree at Columbia University and, appropriately enough, his thesis concerns the play in which he is working. He is, in all probability, the most distinguished understudy on Broadway today.

How To Produce a Religious Drama

By FRED EASTMAN

"THERE is a notion abroad," says John Dolman, Jr., in his book *The Art of Play Production*, "that whenever two or three are gathered together, it is appropriate to produce a play." Certainly any teacher of drama is apt to share this notion for every mail brings him requests for lists of suitable plays, inquiries about where to get costumes, and how to avoid paying royalties and still keep out of jail. Most of such inquiries which reach my desk come from churches. In the last ten years the religious-drama movement has made such headway that today the important church which is not using drama in its ministry is the exception rather than the rule. Churches may differ in their motives for using it—some for entertainment, some for education, and an increasing number for worship—but use it they do.

The demand from the churches for religious dramas has increased far more rapidly than the supply of effective plays, although, unfortunately, not faster than the publishers have added to the heaps of what they optimistically entitle "religious drama" in their catalogues. The supply of capable directors is almost as small as the supply of good plays, but it is a hopeful sign that the churches themselves recognize this inadequacy and are inquiring nowadays about methods as well as about

plays. To answer some of these questions concerning method is the aim of the present article.

Of course, no one can tell in three thousand words how to produce a religious drama, but the A.B.C's can be suggested and at the end of this sketch the reader will be referred to the authorities from whom he can learn the X.Y.Z's. A selected list of plays will also be appended.

ORGANIZATION

Let the church begin by appointing a director, giving him absolute authority over the entire production. Since the drama is to be an artistic production, it must have unity and there is no better way of making the finished product a unit than by having its director a unit, that is, an individual rather than a committee or a group. It is to be hoped that he will be a *benevolent* dictator, sympathetic and eager to receive suggestions, but a dictator he must be if he is to have the responsibility for the complete production.

The next step is for the director to form a production organization with a differentiation of labor. *More plays fail because of inadequate staging, lighting, and other back-stage functions than because of inadequate acting.* Too often the director of church-drama groups seeks to do all this back-stage work himself. There are less painful ways of committing suicide. Moreover, the lack of organization results in mediocre accomplishment and in unnecessary worry and fretting. This, in turn, destroys the religious atmosphere. Therefore, let the director organize his group as follows:

Assistant Director: To help the director and conduct rehearsals in the director's absence. Responsible also for the creation and harmonizing of other items on the program with the play.

Business Manager: Responsible for all business arrangements, secures engagements, the stage, ushers, programs, keeps full and accurate account of all receipts and expenditures, and renders a complete report to the director the day after the production. The business manager is also responsible for seeing that the house is well ventilated and free from disturbing noises during rehearsals as well as during productions.

Publicity Manager: Responsible for securing the audience. To this end he writes publicity and advertising and places it, makes speeches, and does anything else his ingenuity suggests in order to assure the cast an adequate audience.

Stage Manager: Responsible for stage sets, draperies, curtains, the placement of major properties, and the cleanliness and order of all things back of the front curtain.

Electrician: Responsible for both stage and house lights and their manipulation to secure the right effects.

Property Manager: Makes a list of necessary properties, secures them, sees that they are in their proper places on the stage, and returns them to their owners promptly after production.

Costume Manager: Responsible for securing proper costumes, having them ready at least one week before production and returned promptly on the day following production.

Make-up Manager: Responsible for make-up of the cast. Must work in harmony with costume manager and electrician to secure harmonious effects.

Prompter: Holds the book of the play through rehearsals as well as during production.

CHOOSING THE PLAY

When is a play religious? The answer which experience has taught me is this: A play is religious when it has a religious effect upon an audience, that is, sends the audience away exalted in spirit and with a deeper sense of understanding of the spiritual struggles of life and a closer fellowship with God and man. Some biblical plays have this effect and some do not. Some modern plays have it and others do not. The first thing to aim at is the religious effect. It is better to choose a play in which the characters do Christ-like deeds rather than a play in which the characters simply talk a lot about Christ. Avoid propaganda plays. Avoid preachy plays. Avoid pious plays. Choose plays of char-

acter and action, of humor and imagination, of beauty and dramatic power. Here are questions which can be applied as tests:

Are the characters real, i.e., do they seem to have the breath of life in them? Does the play reflect a struggle common to the experience of the audience? Does the plot include adequate situation, conflict, suspense, choice, climax, solution? Does it succeed in reaching the emotions? Does the play come within the limitations of the cast and equipment? Will it have a religious effect upon the audience and upon the actors?

The director should select about three plays any one of which he thinks will meet the above tests. In general, one-act plays have been found more suited to church use than full-length ones. He should then assemble his group, have the three plays read aloud and the merits and demerits of each discussed. Then let the group vote upon the play they wish to present. If the vote is a tie or nearly so, it can often be settled happily by agreeing to present first the play receiving the most votes and then some few weeks later the play receiving the next largest number of votes.

It will make a great difference, of course, whether the play is for presentation in the parish house or in the church auditorium. Plays requiring scenery or involving items that seem out of place in the worshipful atmosphere of the auditorium should never be presented there. The auditorium should be reserved for liturgical dramas, biblical plays, and pageants, and only such modern dramas as are essentially worshipful. All other religious plays—probably the majority—should be presented in the parish house. As for royalties, it is as useless to expect to find good plays without royalties as it is to find teachers and preachers and business men who can work without salaries. Royalties are only the fair compensation of authors and publishers for their toil and expense.

DETERMINING THE PURPOSE AND MOOD

Before the cast is chosen, it is essential that all know the central theme of the play and the reason for each episode or scene and its relation to the other episodes. It is equally important that the members of the group understand the characters of the play and their major conflicts and purposes and reactions upon one another in the progress from episode to episode until the final climax and solution. Fundamental to this knowledge of the play should be the spirit and purpose of the group. Let it be understood that the purpose is the inspiration, the mental and emotional stimulus of the audience—and the spirit is one of worship.

CHOOSING THE CAST

Let the group arrange itself in chairs placed in a circle. The director will ask various members to read certain of the most important lines in the different parts without any attempt at business. After he has satisfied himself as to which players are best suited for the parts he will announce his decision, making it clear that he is passing no judgment upon the others, also that those who receive the important parts in this play must be prepared to accept small bits in the next play and vice versa.

BLOCKING OUT ACTION

The director and stage manager should next lay out a plot of the stage and the properties, showing the location of all windows, entrances, exits, furniture, and other properties. The director and the assistant director will then go through the manuscript and indicate at their proper places the movement of the characters,

the business, the crossings, and the changes in lighting.

GROUPING

After the action has been blocked out, the director then checks its validity by observing the grouping he has produced. The picture in the frame of the stage should have good composition and be well balanced. He must avoid having actors block the audience's vision of the other actors. He must not overcrowd his stage on one side or the other. The grouping should always bear a direct relation to the mental attitudes of the characters to each other. If one man, for example, is in mental conflict with three others, the director will have this opposition shown by his grouping, placing the antagonists on one side and the protagonist on the other.

CRITICISM

After the action has been blocked out and the grouping made satisfactory, the director is ready to give his attention to constructive criticism of the players. He will probably find a good bit of his time given to the overcoming of some very common faults as follows:

a) Lack of proper enunciation. This usually comes because of the failure of the amateur to pronounce his final consonants, especially his D's, T's, G's, and P's. These are not stressed in ordinary conversation, but upon the stage a player must stress them if he is to make them heard in the rear of the auditorium. Vowel-sounds naturally carry farther than consonants. The actor must, therefore, stress the consonants—especially the final ones—if he is to make them carry as far as the vowels.

b) Dropping the voice toward the end of the sentence. Many amateurs do this and it results in the audience losing that part of the sentence. It also gives the impression of a lack of vitality or vigor on the part of the actor.

c) The lack of pause. All too often the amateur delivers a long speech without reference to punctuation marks and only such pauses as he needs for taking breath. Often, however, the thought could be better expressed by a significant pause than by a continuous rush of words. In addition, there should be "the fractional dash before a word or phrase which requires effective pointing."

d) Awkwardness of hands. The director cannot legally amputate the hands of an actor when they continually obtrude in the interpretation of a part. He must, therefore, patiently labor with the actor until some natural way is found for the player to be using his hands. The director will not be continually calling attention to the player's hands, however, or to his feet, or to any other part of his anatomy, for this would only produce self-consciousness and more awkwardness. Rather the director's task is to help the actor to intensify his mental assimilation of his part so that the actor will want to use his hands to help express the mental attitude.

e) Slow cues. Amateurs tend to let a sentence die away before taking up their cues. This slows the action of the play. Quick cues are essential to swift movement.

In addition to overcoming these common faults, the director will feel himself responsible for the unity, coherence, and emphasis of the production as a whole. These can be secured only as he achieves them in the individual episodes or scenes of the play. Every good dramatic episode has a climax of its own and this climax comes very near the end of the episode. The director will, therefore, see that in each episode the actors increase in intensity up to this climax and then drop smoothly away from it in preparation for

the next episode. If each of the lesser climaxes is thus brought out and all are kept in their relative importance, the director may feel confident that the play will gain the increasing interest of his audience and its suspense until the final curtain.

STAGE EQUIPMENT

A minimum stage equipment for an adequate presentation of religious drama in a parish house should include the following:

a) A stage twenty-four feet wide, eighteen feet deep, and twelve feet high elevated three feet nine inches above the floor level.

b) Curtains and drapes. A dignified front curtain; draperies (hung as described in Louis L. Wilson's article on "Stage Equipment for Religious Drama" in *Church Management* for June, 1930); or several sets of screens as described in the Introduction of *Worship through Drama* by Alexander and Goslin (Harpers).

c) Lighting. Adequate lighting will include: (1) Border lights in three colors: red, blue, and light amber, or red, blue, and green (each color wired separately) placed in hanging troughs above the stage and throwing their light downward; the first or front border to be hung immediately behind the front curtain, the next midway between the front curtain and the rear of the stage. (2) Flood lights, one for each side of the stage near the front curtain. (3) Two small spotlights to illuminate special spots upon the stage as desired. (4) A switchboard so constructed that each light-unit on the stage will be subject to control from a vantage point where the stage can be seen by the operator. (5) A dimmer for each switch upon the board.

THE FINISHED PRODUCTION

The audience is assembled in front of the curtain, the players behind it. Let there be a moment of absolute quiet as the players gather around the director, all in costume and ready for their parts. It is a moment of suppressed excitement. Each player is probably thinking of himself, but he needs to forget himself and think of the message of the play and how to make it effective with the audience out front. So now let there be a prayer, preferably from one or two members of the group as well as from the director, a prayer to unite them all in spirit and purpose, a prayer to bring peace and perspective to anxious minds. After the prayer, each player goes to his appointed place, the director out front. There may be opening exercises, music and reading, if desired, to prepare the audience emotionally for the play. When they are finished the lights go out. There is a hushed moment, the curtain opens, and the play begins!

A Selected List of Religious Dramas

The guiding principle in the selection of the following plays has been that of adaptability for the church's use in services of worship or of religious education. The definition of religious drama used has been this: A religious drama is one which has a religious effect upon an audience, that is, it sends the audience away exalted in spirit and with a deepened sense of fellowship with God and man. The selection has been for the use of adults and older young people rather than for children.

A. COLLECTIONS

1. *Worship through Drama*, by ALEXANDER and GOSLIN. Twelve dramatic services of worship designed for the adult con-

gregation. Presented first in the Riverside Church (Dr. Fosdick's), New York, 1929–30. Harpers. $5.00.

2. *Modern Religious Dramas*, edited by FRED EASTMAN. Eleven one-act plays and two pageants. All dramatic, all modern, and all religious in that they produce a religious effect upon audiences. Holt. $3.00.

3. *Bible Dramas*, First and Second Books, by WILLIAM FORD MANLEY. Twenty-three biblical plays as presented over the radio by the National Broadcasting Company and now adapted for use of church groups. Revell. $2.00 per volume.

4. *The Sinner Beloved and Other Modern Biblical, Miracle and Morality Plays*, by PHILLIPS E. OSGOOD. Two of these are designed for the parish house, seven for the church. Harpers. $1.75.

5. *Dramatic Services of Worship*, by ISABEL K. WHITING. Ten dramatic services commemorating important episodes in Bible history, in literature, and in the lives of spiritual leaders. All arranged for the church school to give training to youth in the experience of worship. Beacon Press. $2.00.

6. *Little Plays of St. Francis*, by LAWRENCE HOUSMAN. A dramatic cycle from the life and legend of St. Francis of Assisi. Cape & Smith. $3.00.

7. *Plays and Pageants for the Church School*, edited by MARIE W. JOHNSON. Fifteen simple pageants and playlets designed for children and young people. By various authors. Beacon Press. $2.00.

8. *Plays for Seven Players*, by CHARLES RANN KENNEDY. Eight plays by the author of *The Servant in the House*. University of Chicago Press. $5.00.

B. INDIVIDUAL PLAYS

a) FOR PASSION WEEK AND EASTER

1. *The Resurrection*, by ROSAMOND KIMBALL. Four scenes. Twelve men, three women, the voice of Jesus. An Easter service arranged for tableaux and a reader from biblical text. Samuel French, 25 West 45th St., New York. 35 cents. (No royalty.)

2. *The Triumph of the Defeated*, by FRED EASTMAN. An Easter pageant. Eight speaking parts including Paul, Luther, Galileo, William Lloyd Garrison, Susan B. Anthony, and others; thirteen non-speaking parts; an organist and invisible choir. Requires no scenery and is designed for the chancel or church platform. Plays about one hour. The theme is the ultimate triumph of the courageous and righteous souls who are defeated by the forces of fear and hatred. Samuel French, 25 West 45th St., New York City. City. 35 cents. (Royalty, $5.00.)

3. *Dust of the Road*, by KENNETH SAWYER GOODMAN. Three men, one woman. While written for Christmas, it can easily be adapted for Easter by the changing of one or two lines. Stage Guild, Railway Exchange Bldg., Chicago. 50 cents. (Royalty, $10.00.)

4. *The Two Thieves*, by ESTHER WILLARD BATES. One act. Two men, a choir (unseen), a harpist (unseen). A short dialogue play for Good Friday. Walter H. Baker, 41 Winter St., Boston. 35 cents. (No royalty.)

5. *Saint Claudia*, by MARSHALL N. GOULD. Three acts, five scenes. Nine men, seven women, one child, extras. A play about the wife of Pilate and her conversion to the Christian faith. Pilgrim Press, 418 South Market St., Chicago. 65 cents.

6. *He Came Seeing*, by MARY P. HAMLIN. One act. One setting, simple interior of a house in Jerusalem. Three men, two women, and neigh-

bors including a few children. A dramatization of the story of a blind man whom Jesus healed. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, $5.00 when no admission is charged, $10.00 when admission is charged.)

7. *The Rock*, by MARY P. HAMLIN. Three acts, four scenes. Six men, five women. A character study of Simon Peter. Pilgrim Press, 418 South Market St., Chicago. 50 cents. (No royalty.)

b) FOR CHRISTMAS

8. *The Christmas Pageant of the Holy Grail*, by W. RUSSELL BOWIE. Four scenes, arranged for reader and tableaux. Twelve to fifteen characters. King Arthur and his Knights, the Round Table, and the Holy Grail, in pageant form. Abingdon Press, 740 Rush St., Chicago. 25 cents. (No royalty.)

9. *Why the Chimes Rang*, by ELIZABETH MCFADDEN. One act. One man, one woman, two children, extras. Chorus and chimes needed. Samuel French, 25 West 45th St., New York. 35 cents. (Royalty, $5.00 where no admission is charged, $10.00 otherwise.)

10. *The Nativity*, by ROSAMOND KIMBALL. Four scenes. Nine young men, two women, children. A Christmas service arranged for a reader from biblical text, and tableaux. Samuel French, 25 West 45th St., New York. 35 cents. (No royalty.)

11. *The Throne of David*, by JOHN J. MOMENT. This is the story of a boy's dream in a field near Bethlehem on the night after the first Christmas. Century, 353 Fourth Ave., New York. $1.00. (No royalty.)

12. *The Boy Who Found the King*, by MARGUERITE KREGER PHILLIPS. Three scenes. Ten men, five women, and a few extras. Samuel French, 25 W. 45th St., New York. 35 cents. (Royalty, $10.00 when admission is charged, $5.00 when no admisson is charged.)

13. *Dust of the Road*, by KENNETH SAWYER GOODMAN. A one-act drama. Three men and one woman. A dramatization of the old legend that Judas is allowed to return to earth once a year to plead with some soul tempted to betray friendship. Stage Guild, Railway Exchange Bldg., Chicago. 50 cents. (Royalty, $10.00.)

14. *The Enchanted Christmas Tree*, by PERCIVAL WILDE. Two men, one woman, eleven children from ten to sixteen years of age, also carolers off stage. One living room scene. Modern fantasy. Plays about one hour and fifteen minutes. Walter H. Baker, 41 Winter St., Boston. 50 cents. (Royalty on application.)

15. *What Men Live By*, a dramatization by VIRGINIA CHURCH of the story by LEO TOLSTOI. One act, two scenes. Five men, three women, two children, an angel, and a little devil. Plays thirty minutes. Walter H. Baker, 41 Winter St., Boston. 35 cents. (Royalty, $10.00.)

16. *The Travelling Man*, by LADY GREGORY. A one-act miracle play for Christmas. One man, one woman, one boy. Plays about twenty-five minutes. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, $5.00.)

17. *The Tinker*, by FRED EASTMAN. For description see No. 23.

c) GENERAL

18. *What Men Live By*, a dramatization by VIRGINIA CHURCH of the

story by LEO TOLSTOI. One act, two scenes. Five men, three women, two children, an angel, and a little devil. Walter H. Baker Co., Boston. 35 cents. (Royalty, $10.00.)

19. *Pawns*, by PERCIVAL WILDE. One act. Five men characters. Characters are simple peasants on either side of the Austrian-Russian frontier. Having been friends for generations, war makes them enemies and brings disaster until they reassert their common humanity. Walter H. Baker, Boston. 35 cents. (Royalty on application.)

20. *Granny*, by MARGUERITTE H. BRO. One act. Two men, three women, one fourteen-year-old boy. A missionary slant makes it suitable for a missionary society production as well as for general use. Powell & White, Cincinnati, Ohio. 30 cents. (Royalty, $5.00.)

21. *The Color Line*, by IRENE TAYLOR MACNAIR. One act. Three men, three women. About thirty minutes. The problem of the missionary in China and the Chinese student in America. Missionary Education Movement, 150 Fifth Ave., New York. 25 cents. (No royalty.)

22. *Bread*, by FRED EASTMAN. One act. Two men, three women. About twenty-five minutes. The struggle of a modern farm family for economic independence and culture. Samuel French, 25 West 45th St., New York. 30 cents. (Royalty, $5.00.)

23. *The Tinker*, by FRED EASTMAN. A three-act modern comedy, religious in its effect. Four men, three women. One set—a living room. Plays two hours. Century, 353 Fourth Ave., New York. 75 cents. (Royalty, $15.00.)

24. *The Lord's Prayer*, by FRANÇOIS COPPÉE, translated by MARY ALDIS. One act. Three men, three women. A story of the French Revolution. The theme: the forgiveness of sins. In the volume *One-Act Plays* by Weber and Weber. Houghton Mifflin, 2 Park St., Boston, Mass. $1.50. (Royalty, $3.00.)

25. *A Sinner Beloved*, by PHILLIPS E. OSGOOD. Prologue, one act, and epilogue. Six men, three women, three children, extras. A dramatization of the story of Hosea. Harpers, 49 East 33rd St., New York. (Other plays included in the same volume.) $1.75. (No royalty.)

26. *A Pilgrim Mother*, by HELEN MAY CROCKETT. One act. Three men, four women, one eleven-year-old boy, and one thirteen-year-old boy. A strong play built around the struggles of a Pilgrim mother who tries to hold her brood together in spite of a shiftless husband. Pilgrim Press, 14 Beacon St., Boston. 50 cents. (No royalty.)

27. *The Neighbours*, by ZONA GALE. One act. Two men, six women. Humorous treatment of a dramatic situation in a village. Religious in its effect on an audience. About one hour. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, $10.00 when admission is charged, $5.00 when it is not.)

28. *Spreading the News*, by LADY GREGORY. One act. Seven men, three women. About forty minutes. A delightful satire of gossipy neighbors. Samuel French, 25 West 45th St., New York. 50 cents. (Royalty, $5.00.)

29. *Joint Owners in Spain*, by ALICE BROWN. One act. Four women. Walter H. Baker, Boston. 35 cents. (Royalty, $5.00.)

30. *The Mark of the Master*, by ROBERT C. KEMPER. One act. Six men, one woman. A biblical and imaginative play centered around Peter and his conflict with Caiaphas and Annas. Powell & White, Cincinnati, Ohio. 30 cents. (Permission to use granted with the purchase of six copies.)

31. *Outward Bound*, by V. SUTTON VANE. Three acts. Six men, three women. One interior. Modern costumes. The scene is laid on board a ship outward bound, but whither? It is gradually learned that all the characters, with two exceptions, are dead. The play is religious in effect. Samuel French, 25 West 45th St., New York. $1.35. (Royalty on application to the publisher.)

32. *The Bishop's Candlesticks*, by NORMAN MCKINNEL. One act. Three men, two women. A dramatized incident from Victor Hugo's *Les Miserables*. Samuel French, 25 W. 45th St., New York. 30 cents. (Royalty, $5.00.)

33. *The Little Father of the Wilderness*, by AUSTIN STRONG and LLOYD OSBOURNE. One act. Six men, one woman, and several extras. A story about Père Marlotte, a heroic Jesuit priest, missionary to America. The scene is laid in the court of Louis XV. Samuel French, 25 W. 45th St., New York. 50 cents. (Royalty, $10.00.)

34. *The Valiant*, by HOLWORTHY HALL and ROBERT MIDDLEMASS. One act. Five men, one woman. A story of a sacrifice made by a criminal to keep a knowledge of his shame from his family. Longmans, Green & Co., 55 Fifth Ave., New York. 50 cents. (Royalty, $10.00.)

35. *The Terrible Meek*, by CHARLES RANN KENNEDY. One act. Two men, one woman. To be played in darkness. Harpers, 49 E. 33rd St., New York. $2.00. (Royalty on application.)

d) MANUALS

Drama in Education, by GRACE SLOAN OVERTON. Covers the theory and technique of dramatic production in churches. Century, 353 Fourth Ave., New York. $2.50.

The Dramatization of Bible Stories, by ELIZABETH ERWIN MILLER. A handbook on the why and how of dramatizing Bible stories in the church-school. Especially good for children. University of Chicago Press. $1.25.

Bible Dramatics, by JAMES WATT RAINE. Designed primarily not for juveniles but for the "grown-up young people." Covers the whole process of dramatizing, from selection of the story to the development of plot, character, and emotion; with practical suggestions and diagrams on stage lighting and costuming. More than half the book devoted to Bible dramas worked out by the author. Century. $2.00.

Costuming a Play, by GRIMBALL and WELLS. Full directions for costuming in all periods from the Assyrian wars to the Civil War. Century, 353 Fourth Ave., New York. $3.00

How To Produce Amateur Plays, by BARRETT H. CLARK. A practical manual, brief and well illustrated. Little, Brown & Co., Boston. $2.00.

The Art of Play Production, by JOHN DOLMAN, JR. Deals with aesthetic and psychological as well as practical aspects of the production of plays. Harpers, 49 East 33rd St., New York. $2.75.

Alumni Notes

1877. Harlow S. Mills passed away suddenly on January 31 in his home at Pilgrim Place, Claremont, California. He held pastorates in Dunlap, Iowa; Forest Grove, Oregon; Alton, Illinois; Huron, South Dakota; and Union City, Michigan.

1888. Albert E. Ricker. After serving as pastor in Nebraska for nineteen years, Mr. Ricker gave twenty-three years to the superintendency of Congregational home missionary work—one in Indiana, seven in Pennsylvania, and fifteen in the Central South, with headquarters at Dallas, Texas. He resumed the work of the pastorate last July when he went to the First Congregational Church of Eliot, Maine. He writes as follows: "This is a delightful village parish, located close to the southernmost point of the state and made up of high-class, thrifty, and friendly folk."

1889. William D. Eddy. Word of Mr. Eddy's death on July 23, 1930, was received from Mrs. Eddy of Spokane, Washington. He was born in Moreau, New York, July 21, 1856. He held various pastorates in the states of New York and Washington; for seven years he held the position of field worker in the New York State Sunday School Association.

1892. D. Ellis Evans served for six months as the ad interim pastor of the First Baptist Church of Bozeman, Montana. He now lives in Helena with his son who is attorney for the United States Veteran's Bureau. Mr. Evans writes that his wife and daughter are at Cleveland Heights, Ohio, where the former is using the high school there as a laboratory for working out her Ph.D. thesis on "The Reshaping of Personality by the use of Drama and Speech." This work is being done in connection with the psychology department of the Western Reserve, and the psychiatry and English departments of the University of Iowa. She is to be the first woman to receive a Ph.D. in Drama, in the United States.

1892. Arthur W. Miles, after eighteen years in Iowa serving churches in Hawarden, Traer, LeMars, and Earlville, spent last summer here in the Seminary. At the close of the Summer Quarter he accepted a temporary call to Neponset, Illinois, where he is now at work. Mrs. Miles spent the summer at Wausaw, Wisconsin, with a son, Leslie M. Miles, who is a commercial artist there.

1892. Robert W. Newlands, who built the parsonages at Mazon and Port Byron, Illinois, and also the First Congregational Church of Mattoon, Illinois, ministered for several years at Stillman Valley, where he discovered the graves, which had been lost for sixty-seven years, of the American soldiers who fell in the Black Hawk War of 1832. Called from Cheshire, Connecticut, to succeed Dr. James Ross of Glasgow, Scotland, he became president of the Christian Endeavor Union of that city. In 1911 he accepted a call to Cleckheaton, where he ministered for eight years to one of the largest churches in England. As a result of overwork in France during the war, his health was undermined for over three years. On recovering, he took charge of the Ongar Church where David Livingstone preached his first sermon. Now retired from the active pastorate, Mr. Newlands has acted as pulpit supply in more than fifty of the London Congregational churches.

1894. John S. Rood, now located at Comfrey, Minnesota, has spent most of his ministry in pastoral and general missionary work in that state and in North Dakota. His earlier pastorates include Morehead, Minneapolis, Fargo, and Minot. He has one daughter and eight grandchildren. He rejoices in the possession of a beautiful letter from Frank G. Ward written shortly before the latter's death.

1914. Walter B. Denny has been called to the pastorate of the First Congregational Church in Rensselaer, New York. The Rensselaer church, which is small and struggling, but a loyal and active organization, will divide Mr. Denny's services with Russell Sage College in Troy, where he has been professor of philosophy and biblical literature for the past five years.

1923. Frank H. Nelson, pastor of the Community Church of Lakewood, Ohio, broadcasts over Station WGAR each Friday night at ten P.M., Eastern Standard Time.

1924. John E. Hester, pastor of a church in Lawndale, California, is enrolled in the department of sociology at the University of Southern California. He is looking forward to a steady teaching position.

1925. Robert W. Inglis who has been pastor of the First Congregational Church of Emporia, Kansas, since 1926, was called to the pastorate of our church in Grinnell, Iowa.

1927. Edward H. Koster began his work on January 1 as pastor of the First Congregational Church of Peru, Illinois. He was formerly located at Dundee, Illinois.

1927. Leon Miller sends the following message from Concepcion, Chile, South America, where he is a teacher in Colegio Americano. "Our home was made happy on February 17 (1930) by the arrival of a fine boy, Theodore Leon. We are living in a country where revolutionary feeling is strong but the present government seems to be equal to the occasion. Two attempts at revolution have been unsuccessful. The position of all North Americans in the country is colored by the financial relations of North American corporations in the nitrate fields of the North and also in the copper fields. Nationalism is strong, especially among the youth. The University students are alert and active in political life, in fact they have been large contributing elements in the countries where revolutions have been successful. The REGISTER is always welcome. We appreciated particularly the fine photograph of the University Chapel with the Lawson Tower in the background."

1929. Richard P. Carter who attended Chicago Seminary for two years, received his B.D. from Hartford Seminary last June. He is now instructor in the department of comparative religions at Dartmouth College.

Book Reviews

CONFLICTS IN RELIGIOUS THOUGHT

By Georgia Harkness. New York: Holt, 1929. 319 pp. $2.00.

A comprehensive, clear-headed summary of Christian theology by the professor of philosophy in Elmira College. In the background one can see the influence of teachers like Hocking of Harvard, Brightman of Boston University, and Macintosh of Yale. But all that the author has learned from others she has made her own and transmuted into a refreshing, clear-running stream of completely modern and enlightened theological interpretation. It is just the book to put in the hands of a college student engaged in reconstructing his personal creed and it will bring much light and reassurance to many a minister seeking a simple comprehensive guide to the modern point of view in religion.

ALBERT W. PALMER

PERPETUATING PENTECOST

By John M. Versteeg. Chicago: Willett, Clark & Colby, 1930. 207 pp. $2.00.

This is a fresh and rather unconventional treatment of Pentecost by a man who knows modern psychology and biblical scholarship and yet has the religious insight to interpret the permanent values in an incident which contains many difficulties for the average thoughtful Christian. To this basic quality is added a capacity for epigram which makes the book very readable and stimulating, e.g., "It is so lovely to be a priest; so lonely to be a prophet. Hence preaching tends to be narcotic rather than dynamic." "Scientific miracles stir those whom biblical miracles left unmoved." "Pentecosts do not go off by the alarm clock." The book is regrettably marred by an ill considered attack on religious education at the close.

ALBERT W. PALMER

PSYCHOLOGY IN SERVICE OF THE SOUL

By Leslie D. Weatherhead. New York: Macmillan, 1930. 215 pp. $2.00.

Here is psychiatry of a rather mildly Freudian type as modified by the influence of such British psychologists as J. Arthur Hadfield, William Brown, T. W. Pym, and others. After the reader gets past the author's slight tendency to self-consciousness and overexploitation of personal experience, the net impres-

sion is one of genuine practical helpfulness. The man who wants to learn what psychology can do to help him to a better technique in pastoral work may well read this book along with what is probably a still better book, also English, by W. Fearon Halliday, *The Psychology of Religious Experience.*

Albert W. Palmer

The Preacher and His Missionary Message

By S. J. Corey. Nashville: Cokesbury Press, 1930. 221 pp.

Christian people are looking today to their ministers for intelligent leadership in the present period of reconstruction in the missionary enterprise; for the church must come to think differently, if it is to continue to labor effectively for the betterment of the world. It is the local pastor, and not the board secretary or the returned missionary, who holds in his hand the present and future attitudes of the American church. But probably there is no other subject about which the minister himself feels more hesitant and about which he is more conscious of his own ignorance. To all such we commend *The Preacher and His Missionary Message* written by one who was first a pastor and then a secretary of Foreign Missions for twenty-five years. Here the local pastor may kindle afresh the flame of enthusiasm and find an up-to-date treatment of many of the questions which are puzzling his mind. The author takes for granted the fundamental assumptions underlying the Christian religion and the missionary enterprise, and consequently does not touch upon some of the most disturbing problems of the day. Those who are interested in such matters must turn elsewhere.

Archibald G. Baker

Sindiga, the Savage

By E. A. Beavon. New York: Hapters, 1930. 291 pp. $2.00.

"The chief object of this novel is to depict graphically the effects of the white man's advent on the native life of Africa, and to give those unacquainted with the African a sympathetic insight into his character and outlook." The scene is laid in East Africa. It is a romantic story of the present generation in which the leading characters are native people while the whites are merely figures in the background of a conflict of interests and a struggle of rival forces.

Archibald G. Baker

The Bantu Are Coming

By R. E. Phillips. New York: Smith, 1930. 238 pp. $2.00.

Who ever heard of Charlie Chaplin stopping an impending riot? The scene is laid on a dark night in one of the mining camps of South Africa, where 4,000 dark-skinned laborers, seething with pent-up grievances, were sharpening their crude weapons and preparing to break into violence. Then the missionary succeeded in gaining admittance and calmly hung his screen; possibly laughter and comedy might give an outlet for suppressed passion. Charlie Chaplin and his antics were thrown upon the canvas; then Larry Semon, Buster Keaton, and others were allowed to do their funny stuff; and ere two hours had passed the vengeful spirit had evaporated into peals of laughter. In this and other accounts, the author who is an American and a graduate of Carlton College and Yale Divinity School tells of the rapid transitions through which an awakening people are passing, and of what is being done by a younger school of missionaries to save the Negro from his own shortcomings, from the injustices of the whites, and the designs of the communists. A burning passion for human justice is combined with a sane and scientific discrimination in this portrayal of what is transpiring in one of the hot spots of racial conflict.

Archibald G. Baker

The Idea of God in the Philosophy of St. Augustine

By William Pearson Tolley. New York: Smith, 1930. 214 pp. $2.00.

For some reason, English and American theologians and historians have rarely devoted themselves to Augustine. The best interpreta-

tions of his thought have been written by French and German scholars. It is, therefore, a significant event that a good English study on the central problem with which Augustine was concerned, the problem of God, has now appeared. Mr. Tolley's book is a remarkably fine analysis of some aspects of Augustine's God idea. He presents his findings on the basis of a thorough research of the sources and comes to the conclusion that Augustine's thought-world was held in unity by his belief in God as the source of being, the source of knowledge, and the source of goodness.

The author defends the interesting thesis that the structure and content of Augustine's philosophy and theology remained practically the same throughout his life, after he had once developed it shortly after his conversion to Christianity. He tries to substantiate this by analyzing the Cassiciacum Dialogues, Augustine's earliest writings, and then by showing that the later works are essentially an elaboration of the ideas developed therein.

This thesis, it seems to me, is only partly sound. The author's enthusiasm has led him to underestimate the new elements of Christian thought which Augustine was compelled to accept and develop when he became an active churchman. This later Paulinism constitutes a phase of his theology which could only partly be reconciled with his earlier Platonic philosophy. The acceptance of the Pauline God-idea forced him to develop theological concepts, e.g., of grace and predestination, which were often in contrast to that line of thought which Tolley describes in his book.

In other words, I am under the impression that Tolley has presented one, the Platonic-Christian half of Augustine's philosophy, and that he has neglected the Pauline-Christian half. If he would have paid the same amount of attention to the German writers that he gave to the French, he could have prevented this error. A modern study of Augustine should not be written without careful consideration of Karl Holl's essay on Augustine's development. Tolley does not mention it at all. Other important books, e.g., that of Noerregard on the problem of the conversion, are also overlooked.

W. PAUCK

FROM JUSTINIAN TO LUTHER

By Leighton Pullan. Oxford: Clarendon Press, 1930. 256 pp. $5.00.

In eighteen chapters, this book presents the story of medieval Christianity. The author does not philosophize about the Middle Ages, but in the way of a scholarly reporter, he records all the facts that a well-informed church historian should know. He presents an excellent compendium on medieval church history. It is recommended particularly to those who are somewhat advanced in their historical knowledge.

W. PAUCK

WHAT IS LUTHERANISM?

Edited by Vergilius Ferm. New York: Macmillan, 1930. 307 pp. $2.50.

This is a symposium. Distinguished Lutherans of varying backgrounds discuss the theological outlook of their church upon the trends of the past and the present. Some of the articles are fascinatingly written, others are rather poor. The chief trouble with the book is that each chapter is a repetition of the preceding one.

Can one, then, recommend it to a person who wishes to obtain information about Lutheranism and what it stands for? Yes, but he needs to read only the first article in order to fulfil his desire. A rather expensive venture! I think the book was brought out to prove that it is now possible that the different schools of opinion within American Lutheranism can meet within the covers of the same volume. And that is a historical event.

W. PAUCK

THE JACK-ROLLER

By Clifford R. Shaw. Chicago: University of Chicago Press, 1930. 205 pp. $2.50.

While Mr. Shaw has been studying the distribution of delinquency in Chicago, he has at the same time been working on life-history materials of delinquents. Perhaps the most significant contribution to the understanding of their attitudes is found in *The Jack-Roller*, which is a delinquent boy's own story. This document is the result of years of intimate contact on the part of Mr. Shaw with this boy.

The following chapter headings indicate something of the interesting material presented: "Starting Down Grade," "The Baby Bandhouse," "Getting Educated," "The Lure of the Underworld," "Mingling in High Society," "Out, but an Outcast," "Hitting the Road," "Back to My Pals," "The House of 'Corruption.'"

One of the most valuable parts of the volume is a discussion of the case by Dr. Ernest W. Burgess, in which he points out the typical and nontypical aspects and discusses the validity of the life-history method. Dr. Burgess says:

> The life-history of Stanley in a dramatic and challenging manner introduces the reader to an intimate understanding of the social factors which condition the beginnings and persistence of a criminal career. "Broken homes," "poverty," "bad housing," "bad companions," "destructive neighborhood influences," and other common-sense terms are quite inadequate to define the dynamic relationship between the personality of Stanley and his varied and stimulating experiences. His career is a series of acts in response to changing social situations; the discrimination of his stepmother against him in favor of her children; the freedom and release of exploration in a disorganized immigrant area; the patterns of stealing presented by the neighborhood tradition; the lures of West Madison Street; the repression of treatment in the correctional and reformatory institution; the fellowship and code of an oppressed group and the education in crime freely offered to him by his associates in these institutions; the thrill of adventures in crime; the easy money quickly obtained and spent; the dullness and monotony of the chances to reform offered him. These are factors common to the actual experiences of thousands of youthful bandits and gangsters.

The Jack-Roller is a story of great human interest. Someone has said that it is the most interesting human document since the time of Dickens.

SAMUEL C. KINCHELOE

THE CHRISTIAN LIFE

By Joseph Stump. New York: Macmillan, 1930. 308 pp. $2.50.

Is it fair to criticize Christian theories of ethics on the ground that they ordinarily stress motives to the neglect of consequences? Perhaps the example of Jesus himself accounts in part for this lack of balance. He rightly objected to the one-sided emphasis of contemporary legalists on overt behavior; though, of course, he agreed with them that there must be fruits. But he felt that the way to get good fruit is to look to the root. Ever since, Christians have been inclined to limit their attention to attitude and motive, forgetting that this was only half of Jesus' own ethics.

Something of this lopsidedness appears in the present volume. According to the author the radical difference which "exists between the life of the Christian and that of the non-Christian is not always apparent in outward conduct. . . . . Both men may be honest, truthful, clean, generous and kind." They differ not in their moral achievements but in their motives and attitudes. The result of such an interpretation—and it is a common one—is a tendency to an uncritical acceptance of whatever standards the social order at a given time provides. Emphasis is put on the importance of fulfilling the duty which the individual's vocation lays upon him. Incentive is lacking to a scrutiny of the social legitimacy of the vocation itself.

These remarks are not intended to belittle but rather to indicate the point of view of the book. The only criticism of the book itself is a suggestion that its effectiveness as a textbook might be increased by the inclusion of cases of actual or hypothetical moral dilemmas in which it becomes necessary to make up one's mind as a Christian what one should do. Dr. Stump is president and professor of theology of the Northwestern Lutheran Theological Seminary. Important indeed is his initial premise that the Christian life presupposes the experience of regeneration. Morality and religion are not to be confused. The Christian life is both religious and moral and religion comes first.

A. C. MCGIFFERT, JR.

THEISM AND THE MODERN WORLD

By Walter Marshall Horton. New York: Harper, 1930. 189 pp. $2.00.

Through an inadvertence the REGISTER has made no reference to this now widely and favorably known book by a good friend and occasional summer teacher of the Seminary.

Professor Horton deals most suggestively with problems raised by humanism. He proposes two approaches to God: the way of knowledge and the way of faith. If any of our readers have not yet seen this book, they are urged to buy or borrow it at once. Perhaps they had better hurry as there are rumors that Professor Horton has another volume soon to appear. We await it with keen expectations and only hope that it will follow up the clues contained in his article in the *Journal of Religion* (July, 1929) entitled "The Psychological Approach to Theology."

A. C. McGIFFERT, JR.

CHRISTIAN REUNION IN ECUMENICAL LIGHT

By Francis J. Hall. New York: Macmillan, 1930. 150 pp. $1.40.

Dr. Hall is the leading theologian of the Episcopalian group. He counts as one of the most prominent Anglo-Catholics. Seven-tenths of Christendom, he asserts, maintain as integral parts of Christianity from the beginning the several positive principles of Anglicanism. He is not content with a federated Christian unity. He wants corporate union and as a Christian he believes he is bound to want nothing less and has a right to expect "the return of all Christian Communions to the principles of unity exemplified by the undivided Catholic Church during the first ages of its existence." But he has no illusions as to the likelihood of this happening in the near future. Prolonged study in a new temper is the necessary antecedent for reunion. In the meantime, he believes, schemes for reunion are certain to prove abortive and to interfere with real progress.

There is nothing fuzzy about Dr. Hall's thinking. With firmness and clarity he states the Anglican conditions. With sympathy and good temper he considers the Protestant counterclaims. Corporate reunion continues to be one of the will-o'-the-wisps of Christianity.

A. C. McGIFFERT, JR.

THE AUTOBIOGRAPHY OF GOD

By Ernest R. Trattner. New York, Scribners, 1930. 312 pp. $2.50.

This is a "stunt" book. The author, aping certain writers in the old testament, has made God speak for himself. When I began the book I was willing to give the author the benefit of the doubt and anticipated that he might by this novel device "make satisfyingly near and clear the reality of God." I was prejudiced in his favor by his previous volume, *Unravelling the Book of Books*. But he failed completely. Why? Not, to be sure, because his "God" is unfamiliar with much of the current theological literature. As a matter of fact, there are frequent and admirable quotations from Dr. Fosdick and Dr. Beckwith and a host of others, though there are equally egregious omissions in the list of authorities. But rather because the very facility of the author's cleverness betrays him into vulgarizing his theme. Partly, doubtless, also, because his conception of God —when it is disencumbered from the literary trappings which conceal it—is the rather wishy-washy sentimental deity so frequently met among the liberal theological champions of divine immanence.

A. C. McGIFFERT, JR.

CHARLES W. ELIOT

By Henry James. Boston: Houghton Mifflin, 1930. 2 vols. 382 and 393 pp. $10.00.

These two volumes have a special interest for those who live on or near the campus of the University of Chicago. There President Hutchins is launching policies which bid fair to modify considerably American educational procedures. He is moving forward rapidly and his plans call for a certain amount of innovation and novel reorganization. He is thirty-two years old. In 1869 C. W. Eliot was inaugurated as president of Harvard. He was thirty-five years old.

Oliver Wendell Holmes wrote of one of the early faculty meetings:

> "How is it? I should like to ask," said one of the members of the faculty, "that this faculty has gone on for eighty years managing its own affairs and doing it well .... and now within *three or four months* it is proposed to change all our modes of carrying on the school—it seems very extraordinary, and I should like to know how it happens."
>
> "I can answer Dr. ——'s question very easily," said the bland, grave young man: "there is a new President."
>
> "The tranquil assurance of this answer," Dr.

Holmes went on to say, "had an effect such as I hardly ever knew produced by the most eloquent sentences I have ever heard uttered."

But, of course, this life has a wider appeal. Here is the story of the astounding changes that have taken place in medical education as a result of the impetus and guidance given it by President Eliot. Equally significant leadership for law education came from Harvard. Theological education has also felt the same quickening influence, though among the theological seminaries, Union alone seems to have had the courage to follow Harvard in putting its students on the same self-respecting footing as other professional students by charging a bona fide tuition fee. The life of President Eliot is the extraordinary story of American higher education coming of age. Yet this subject does not exhaust the interest of the book.

President Eliot was a constant personal inspiration to straightforward thinking, succinct expression, self-control, veracity, steadiness of purpose, and equanimity. Vulgarity and shillyshalliness felt uncomfortable in his presence. Mr. James has been markedly successful in communicating through the pages of these notable volumes this same high inspiration which President Eliot himself used to communicate.

A. C. McGIFFERT, JR.

THE STORY OF PAUL, A TEACHER'S MANUAL

By Theodore Gerald Soares. Chicago: University of Chicago Press, 1930. 139 pp. $1.50.

THE STORY OF PAUL, THE PUPIL'S BOOK

By Theodore Gerald Soares. Chicago: University of Chicago Press, 1930. 171 pp. $1.00.

This is an almost ideal text for introducing boys and girls of junior high school age to the life and letters of Paul. Experience with young people has demonstrated that a study of Paul is the most practicable and profitable way of preparing young people for a modern view of the New Testament. To be sure the religious message of Jesus may be given to them with great success, but the historical method and the historical approach can scarcely be imparted through a study of the life of Jesus without raising a host of theological difficulties. This textbook presenting Paul is the better way.

BENJAMIN W. ROBINSON

THE MYSTIC WILL

By Howard H. Brinton. New York: MacMillan, 1930. 254 pp. $2.50.

The Preface informs us that "the purpose of this study is twofold. Its primary aim is to interpret Jacob Boehme's answer to the central problem of the philosophy of mysticism. It also presents a survey of the nature and historical significance of positive ethical types of mysticism."

The latter aspect is negligible. Whatever treatment of mysticism in general the book contains is accurate but very limited, being confined to a portion of the first chapter. How successfully the "primary aim" is carried out needs the judgment of a student of Boehme. If one may regard the selection and translation of a hundred odd quotations from the voluminous and abstruse writings of this Gorlitz shoemaker as fair, one must give Professor Brinton (Mills College, California) credit for a good piece of exposition.

Our age is "torn between a desire to follow up the great success of its mechanistic theories and a yearning for mystic insight to pierce beyond the symbols of science," says the author. In that case, there is ample justification for attention to one so surprisingly modern as this precursor of German idealism and English pietism.

HERMAN C. JOHNSON

TWENTY-FOUR VIEWS OF MARRIAGE

By Various Writers; Edited by Clarence A. Spaulding for the Presbyterian General Assembly's Commission on Marriage, Divorce, and Remarriage. New York: Macmillan, 1930. 453 pp. $3.00.

A really unique volume! Not because of the information that it contains, for, with only one exception, all of the contributions to this work have been published elsewhere prior to their use here; but truly unique when considered from the point of view the book represents. It

is a symposium compiled by the Presbyterian General Assembly's Commission on Marriage, Divorce, and Remarriage under the direction of Dr. Ralph Marshall Davis, chairman.

In this symposium one finds the conservative and orthodox views on the subject placed side by side with those of the ultra-liberal. Bertrand Russell, Ben B. Lindsey, Walter Lippmann, Ellen Key, Paul Popenoe, and E. S. Gosney advance their theories along with the proposals of G. Sherwood Eddy, Jospeh Fort Newton, A. Maude Royden, Toyohiko Kagawa, Gilbert Murray, and Thomas Walton Galloway. Too, one finds contributions from others less often included in a list of the "antagonists and protagonists" of this question, such as Edward Sapir, Herbert S. Jennings, and G. V. Hamilton.

The book is an attempt to awaken the church, both clergy and laity, to the real importance of the present-day discussion, and to inform churchmen of the existing points of view with which they should be at least conversant. Each chapter carries its own message, and while the general weight of the book favors Christian monogamy, other programs are considered.

One is inclined to agree with the publisher in saying, "a very striking summation of the current debate on marriage."

C. FRANKLIN PARKER

THE COMPANIONATE MARRIAGE

By Judge Ben B. Lindsey and Wainwright Evans. Garden City, New York: Garden City Publishing Co., Inc. (Star Book), 1929. 34th ed. 396 pp. $1.00.

Judge Lindsey, that "stormy petrel" in all discussions of the present marriage problem, here presents his program of "Companionate Marriage" which he holds as a scientific and sane solution of this baffling social problem of America. He senses, as others do, the fact that marriage is undergoing marked cultural changes. He seeks to direct the process. The "Companionate Marriage" code has four points: legalized birth control, legalized divorce by mutual consent, legalized divorce without alimony in case of childless couples, and the institution of state education to instruct young and married people "in the art of love and the laws of sex and life." His interest is in legalizing practices now accepted and used by the educated classes, and to make such advice and information legally available to all classes.

That marriage and sex relations are undergoing marked cultural and social changes, especially as urbanization increases its influence in the whole realm of human relationships, is generally admitted among social scientists. And that there is a demand for a rational directive program to displace the present unscientific "trial and error" methods is granted in all circles. These facts give the volume importance.

In commenting upon this work one should distinguish between the prefaces and the body of the book. In the prefaces is stated rather clearly and concisely the proposed program and the theory underlying it, so far as there is any underlying social theory. Judge Lindsey is an opportunist and his presentation no more than pseudoscientific. The body of the book is a series of "case studies" from which deductions are made to support the thesis laid down in the prefaces. One cannot but feel that the "case studies" weaken, because of their inconsistency and lack of scientific accuracy, the thesis of the authors, and further that the cases tend to argue for promiscuity rather than "Companionate Marriage." Its contribution is that of raising issues and creating discussion out of which may come some rational reform. The book is not, contrary to its sales popularity, a good book for the general reading public, and it will be used by some as a justification and license for irregular sex practices.

C. FRANKLIN PARKER

Books Received

The Epistles of Paul. By E. F. Scott. Smith. 257 pp. $3.50.

Word Pictures in the New Testament. Vol. III, *The Acts of the Apostles.* By Archibald Thomas Robertson. Smith. 490 pp. $3.50.

An Anthology of Modern Philosophy. By Daniel Sommer Robinson. Crowell. 835 pp. $4.50.

Personality in Its Teens. By W. Ryland Boorman. Macmillan. 286 pp. $2.50.

The Lord's Prayer. By Friedrich Rittelmeyer. Macmillan. 192 pp. $1.75.

A Free Pulpit in Action. By Clarence R. Skinner. Macmillan. 328 pp. $2.50.

Humanist Religion. By Curtis W. Reese. Macmillan. 95 pp. $1.00.

Adventures in Philosophy and Religion. By James Bissett Pratt. Macmillan. 263 pp. $2.00.

The Reform Movement in Judaism. By Rabbi David Philipson. Macmillan. 503 pp. $4.50.

Constructive Citizenship. By L. P. Jacks. Smith. 300 pp. $1.00.

Jesus or Christianity. By Kirby Page. Smith. 326 pp. $1.00.

Essentials. By P. Carnegie Simpson. Smith. 251 pp. $1.00.

The Jesus of the Poets. Edited by Leonard R. Gribble. Smith. 157 pp. $1.25.

The Christian Ideal for Human Society. By Alfred E. Garvie. 477 pp. $4.00.

Jesus Lord or Leader? By Frank Lenwood. Smith. 351 pp.

The Chicago Theological Seminary

REGISTER

Part II

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Hammond Library Extension Service Bulletin

EASTER is quite commonly regarded as the culmination of the church year. It ought, therefore, to be marked with a specially vigorous presentation of the claims of the Christian life. The pastor is constantly in search of new and forceful material in order to make his appeal effective and fruitful. It is with the idea of helping him in preparing for this important season that the *Bulletin* is featuring a list of books dealing with themes associated with Easter. Besides this list, the regular list of new accessions is presented. The persons eligible for the service comprise all students and graduates of our Seminary as well as all Congregational ministers residing in the following states: Arkansas, Colorado, Illinois, Indiana, Iowa, Kansas, Louisiana, Michigan, Minnesota, Missouri, Montana, Nebraska, New Mexico, Oklahoma, North Dakota, Texas, Wisconsin, and Wyoming.

The service is rendered in accordance with the following regulations:

> *Only one book may be drawn at a time, and may be kept two weeks from the date when received, but is not renewable. Postage both ways is to be paid by the borrower, and is payable in two-cent stamps upon return of the book.*

It is advisable that a list of five to ten titles in their order of preference be submitted, since the first choice might not always be available. Upon returning a book, please send a new request for the next book, if it is desired. In addition to the new books the entire collection of the library is open to Congregational ministers, subject to the same regulations, except that the older books are renewable.

In accordance with the permission granted by the postal authorities to the Seminary, the rate of postage on books sent out by our library is greatly reduced. The reduced rate of postage applies, however, only to those residing within the first three zones, for which the rate is three cents for the first pound and one cent for each additional pound. In order to be entitled to this rate, the special label which is inclosed with every book mailed out under this ruling must be used. Borrowers residing beyond the third zone must pay the regular parcel-post rates.

A list of books for Lenten reading:

Abbott, Lyman: The Last Days of Jesus Christ
Barton, W. E.: Day by Day with Jesus
Barton, W. E.: My Faith in Immortality
Bjerre, P.: Death and Renewal
Bowen, C. R.: The Resurrection in the New Testament
Brown, William Adams: The Christian Hope
Bundy, W. E.: The Passion Week, Day by Day
Charles, R. H.: A Critical History of the Doctrine of a Future Life
Fosdick, H. E.: Spiritual Values and Eternal Life
James, William: The Human Immortality
Lake, Kirsopp: Immortality and the Modern Mind
Lodge, Sir Oliver: Demonstrated Survival
Lyman, E. W.: The Meaning of Selfhood and Faith in Immortality
McConnell, S. D.: Immortability
Mackenzie, W. D.: Man's Consciousness of Immortality
Morison, Frank: Who Moved the Stone?
Myers, F. W. H.: Human Personality and Its Survival of Bodily Death
Stewart, George: God and Pain
Stewart, George: Crucifixion in Our Street
Streeter, B. H.: Immortality
Wilkinson, M. O.: The Radiant Tree ((Poetry)

The following is a selected list of new books added lately:

Bible Study:

Bacon, B. W.: Jesus the Son of God
Cook, S. A.: Religion of Ancient Palestine
Creed, J. M.: The Gospel According to St. Luke
Derwacter, F. M.: Preparing the Way for Paul
Eaton, Robert: The Apocalypse of St. John
Evans, Ernest: The Epistles of Paul to the Corinthians
Mackinnon, A. G.: The Rome of St. Paul
Maynard, J. A.: The Birth of Judaism
Rattenbury, J. E.: The Religious Experience of St. Paul
Robinson, B. W.: The Sayings of Jesus
Scott, E. F.: Epistles of Paul to the Colossians, Philemon and Ephesians
Watson, E. L. Grant: The Prophet and His God (Moses)

Church History:

BAKER, G. P.: Constantine the Great
FÜLLÖP-MILLER, RENÉ: The Power and Secret of the Jesuits
GRISAR, HARTMANN: Martin Luther
JAMES, MARGARET: Social Problems and Policy during the Puritan Revolution
KERSHNER, F. D.: Pioneers of Christian Thought
MURPHY, M. G.: St. Basil and Monasticism
ROSE-TROUP, F.: John White, Founder of Massachusetts
SCHNEIDER, H. W.: The Puritan Mind
STOKES, G. T.: Ireland and the Celtic Church
SULLIVAN, MARK: Pre-War America
SWEET, W. W.: Story of Religions in America
THOMPSON, J. W.: The Middle Ages, 300–1500 (2 vols.)

Missions and the Science of Religions:

ATKINS, G. G.: Procession of the Gods
MARTIN, ALFRED: Seven Great Bibles
PHILIPSON, DAVID: The Reform Movement in Judaism
PICKTHALL, MARMADUKE: Meaning of the Glorious Koran
ROLLAND, ROMAIN: Prophets of the New India
SAUNDERS, KENNETH: Buddhism

Philosophy, Psychology, and Science:

BARBOUR, C. E.: Sin and the New Psychology
EATON, H. O.: The Austrian Philosophy of Values
FREUD, SIGMUND: Introductory Lectures on Psychoanalysis
GRENSTED, L. W.: Psychology and God
HADFIELD, J. A.: The Psychology of Power
HOUGH, L. H.: Personality and Science
JONES, W. TUDOR: Contemporary Thought of Germany
PRATT, J. B.: Adventures in Philosophy and Religion
SCHOU, H. I.: Religion and Morbid Mental States

Religion and Theology:

BELL, B. I.: Beyond Agnosticism
BROWN, W. A.: Pathways to Certainty
HEIM, KARL: The New Divine Order
HOYLE, R. B.: Teaching of Karl Barth
MONTAGUE, W. P.: Belief Unbound
RANSOM, J. C.: God without Thunder
REESE, C. W.: Humanist Religion
SANTAYANA, GEORGE: The Realm of Matter
WIEMAN, H. N.: Issues of Life

Pastoral Theology:

BRUNER, B. H.: Which Gospel Shall I Preach?
GILKEY, J. G.: Solving Life's Everyday Problems

Jacks, L. P.: The Inner Sentinel
Kernahan, A. E.: The Directed Survey and Visitation Evangelism
King, A. A.: Notes on the Catholic Liturgies
McConnell, F. J.: The Prophetic Ministry
Newton, J. F.: Things I Know in Religion
Peabody, F. G.: Prayers
Skinner, C. R.: A Free Pulpit in Action
Swete, H. B.: Church Services and Service-Books before the Reformation

Social Ethics:

Allen, Devere: The Fight for Peace
Colcord, J. C.: Community Planning in Unemployment Emergencies
Inge, W. R.: Christian Ethics and Modern Problems
Keyserling, Hermann: Book of Marriage
Miller, Spencer, and Fletcher: Church and Industry
Moehlman, C. H.: When All Drank and Thereafter
Page, Kirby: A New Economic Order
Perry, C. R.: Neighborhood and Community Planning
Watt, Lewis: Catholic Social Principles
Willebrandt, M. W.: Inside of Prohibition
Wilson-Pickett: The Case for Prohibition

Religious Education:

Alexander and Goslin: Worship through Drama

Drama and Biography:

Addams, Jane: The Second Twenty Years at Hull House
Andrews, C. F.: Mahatma Gandhi, His Own Story
Belden, A. D.: George Whitefield, the Awakener
Grant, H. H.: Peter Cartwright, Pioneer
Hayes, E. H.: Forty Years on the Labrador
Parkes, H. B.: Jonathan Edwards
Porteus, T. C.: Captain Miles Standish
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